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THE

LUTHERAN QUARTERLY

CONDUCTED BY

J. A. SINGMASTER, D. D.

FREDERICK G. GOTWALD, D. D.

JACOB A. CLUTZ, D. D.

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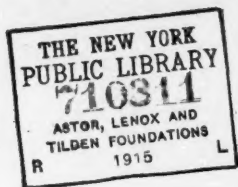
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ARTICLE I.

THE LOGOS.

(Third Article of the Augsburg Confession.)¹

BY THE REV. FREDERICK H. KNUBEL, D.D.

The third Article of the Augsburg Confession reads:

"Also they teach, that the Word, that is, the Son of God, did take man's nature in the womb of the blessed Virgin Mary, so that there are Two Natures, the divine and the human, inseparably conjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead and buried, that he might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but for all actual sins of men. He also descended into Hell, and truly rose again the third day; afterwards he ascended into Heaven, that he might sit on the right hand of the Father, and forever reign, and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort and quicken them, and to defend them against the devil and the power of sin. The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed."

¹ A Lecture on the Holman Foundation, delivered in the Theological Seminary at Gettysburg, Pa., October 29, 1913.

SYNOPSIS.

Two preliminary statements:

1. No titles to the Articles originally.
2. No discussion of the classical Trinitarian and Christological doctrines.

OUR THEME: THE LOGOS.

I. The manifested God.

1. Luther's writings reveal this purport of the Article. "God hidden and revealed." The Trinity belongs to the "hidden" God, Christ is the "revealed" God.

2. Christ the only God we know. Emphasis thereupon needed. Even heretics have discovered it, though in false connection. Evangelical preaching often says it. An added glory for Christ.

3. Christ manifests the "hidden" God as "Father." A name of the entire Godhead.

4. "God our Father and the Lord Jesus Christ."

4. "God our Father and the Lord Jesus Christ." An explanatory diagram.

II. Manifested for our salvation.

1. This is the manifested God's constant attitude—Saving. Agrees also with the Scripture. Fits the necessities of man's state. Man must see God taking away his sin.

2. We recognize now the fitting arrangement of Article II.

3. Here many special topics might be discussed concerning that salvation. Article's intention however is to emphasize generally the completeness of the salvation. Like Luther's explanation of the Creed, Article II. "Covered" sin.

III. Manifested sensibly.

1. Mystery of Christ's Person. We to study only what the Article emphasizes. The gist of the article. Roman Catholicism's failure. Reformed Theology's failure. Lutheran emphasis upon the divine deep into the human.

2. Personal manifestation thus.

3. Sensibly, because death must be destroyed.
4. Manifested to impart life.

Before we enter upon the specific discussion of the article, two preparatory and explanatory statements are desirable.

1. The titles to the articles of the Augsburg Confession. Some of the titles to this third article found in various editions are: "Of the Son of God," "Of the Son of God and His Mediatorial Work," "Of the Son of God and of the Holy Spirit," "Of the Incarnation of the Word." Similar and even worse confusion is found in the case of many of the articles. The third of the titles just mentioned is the one found in Dr. H. E. Jacobs' edition of the Book of Concord. Convinced of the impropriety of any of the above headings and being led to question the existence of any titles in the original Confession, we addressed Dr. Jacobs, and received this reply:

"The titles to the articles of the Augsburg Confession are lacking in all editions prior to 1602. See Zoeckler's 'Die Aug. Conf. historisch und exegetisch untersucht,' 1870, p. 112. The translation in my edition of the Book of Concord, as published in 1882 and since in two volumes, was edited by Dr. Krauth, and proves to be a sixteenth century translation that appeared in the Harmony of the Confessions of 1586. Dr. Krauth, however, as I have found by personal examination, did not derive the titles from this source, but seems to have followed the text in Frank's edition, and taken the liberty of making changes; for I can find the title of Art. III as given in this translation neither in Frank nor Mueller. You will find it, however, in Dr. Krauth's Augsburg Confession with Notes of 1868. In the Popular edition of the Book of Concord in one volume, published 1911, I have substituted the translation adopted by the Common Service committee and approved by our General Bodies for that of Dr. Krauth. It was first printed in the Church Book of 1892, and has recently appeared in your Book of Worship. In this translation, you will notice, we have conformed conscientiously to the original text, and therefore, have omitted the titles."

Dr. Jacobs states, quoting Zoeckler, that no editions prior to 1602 possess titles. However Vilmar² quotes the fourth title

² Die Augsburgische Confession. 1870, p. 61.

above as taken from the "Recension" published by the Roman Catholic Fabricius in 1573. There is nevertheless full reason for the conviction that no headings belong of right to the Augsburg Confession.

The presence of titles has misled many men into error and brought undeserved discredit upon the Confession. Our attention has thus been called to the fact that both Dr. Charles A. Hay and Dr. Charles A. Stork, in their lectures on the Holman foundation, were led to criticize the Confession as illogical in its arrangement of subjects. Furthermore, President Patton has repeatedly delivered in our cities a public lecture on the Westminster Confession, in which he has lauded its superiority to the Augustana upon the ground that the latter has no more order than if a writer were to write the heads of his chapters on slips of paper, throw them into a hat, shake it thoroughly, and then draw out the titles for his composition at random. Such criticisms are impossible if one studies the Confession without the confused and confusing captions. The relation and succession of the articles then become more impressively manifest.

2. No discussion of the classical trinitarian and christological doctrines. Every student of theology knows those doctrines and their well determined terminologies. They involve all the questions of the Trinity, and of the Person, Work, and States of Christ. Very clearly the third article opens the opportunity for and almost demands their treatment. Nor can any discussion of the article be undertaken without constant dependence upon and reference to the abiding results contained in those doctrines. We shall, however, avoid any specific treatment of them, in the sense in which such is usually conducted. We shall not even enlarge upon the origin of John's term *Logos*, nor upon the merits of the "*communicatio idiomatum*," although the former is the theme of this paper and the latter represents a vital position of our Church upon Christology. The reason for this omission is that a mere restatement of those doctrines is not desirable. The details of those doctrines have become so refined in the orthodox faith that their constant repetition serves all too easily to rob the faith of vital power. The mind becomes so rutted by the reiteration of the well known formulas that all consciousness is lost of the fact that it is the Being of God and the Person of the

World's Savior concerning which these statements are made. Indeed it is possible that many a modern Christian is holding those doctrines merely because he is mentally too indolent or indifferent or unfit to think otherwise. Possibly we do not doubt them, only because we cannot think other than or beyond what they and the classical heresies include. (Let us remember that it has been those heresies which have served to give the doctrines their present form of refined statement). May we not go further? Do not all Christian students when entering the heart of those tremendous and mysterious doctrines realize that the form of statement which they have received falls lamentably short of any adequate conception of the reality—that they are false in the sense that they are narrow, clumsy, sometimes gross, destructive of the ideal—that though they be true, much more is true. Finally it ought to be distinctly recognized that the chief value of much of those doctrines as formulated has become a negative, not a positive one; their value is largely and frequently in the security with which they shut out heresies. All that has thus been stated renders emphatic the necessity of intense study of the doctrines and of intense devotion to them, but also explains the desirability of their exclusion here in any technical restatement.

With the two preliminary statements understood, a mere glance at our Article reveals that its theme is

THE LOGOS.

If any title were to be given to the article, it must be that one. "They teach, that the Word (the Logos)." So the article opens, and then to the end declares what is true of the Logos. The origin of that title in John's writings has been extensively debated, and the reference to Philo is doubtless a correct one. Nevertheless nobody can read Genesis I and John I without realizing the deep penetration of the two and knowing that the "Word" of John has primarily in view the mighty utterances of God in Genesis I. The name thus given to Christ, whatever else it may mean, must describe Him as being primarily God's utterances. It is God uttering Himself. If we may take the quaint and beautiful use of the language in Hebrews 1, 3 that the Son is "the express image of God," then we recognize the Logos as God's expression of Himself. Above all, to take the truest and

most frequent Scriptural term, the Logos means the *manifested* God. That is exactly the purpose and the spirit of this third article of the Augustana. It is our confession of our faith in

I. THE MANIFESTED GOD. That this is historically the purpose of the Article, becomes clear when we examine especially the writings of Luther.³ For him (and indeed for every discerning Christian) there exists always a great distinction between God "hidden and revealed." The hidden, "unpreached God," as Luther says, "is God in His own nature and majesty." "The preached God," "the incarnate and crucified Son of God stands out clearly as the great central point in which we are to seek for all our knowledge of God." Luther loved to delineate how one must start with the *man* Jesus, and knowing that *man*, will and must finally know God in Him. "In Christ we see right clearly the true name of God. This is the true *Cabala* of the name of the Lord, not the fabled *Cabala* of the superstitious Jews framed upon the *Tetragramma* (יהוה)." We are to seek God nowhere else. Apart from Christ and beyond Christ all is mystery. "Where the God, Christ Jesus, is, there is the entire God, or Godhead; there is also found the Father and the Holy Spirit." It is likewise noteworthy that he included the Trinity in the great mystery of the "hidden" God. Although he was occasionally led to discuss the doctrine of the Trinity at length, yet "he confesses that human terms and ecclesiastical formulae are, in any event, incapable of expressing it. We can only, he says, prattle like little children about these things." The whole secret of the Trinity stands clear before us only so far as we see it in Christ. One of the most beautiful things thus that Luther ever wrote was in his "Kurze Form, etc." ("A short method of contemplating the Ten Commandments, the Creed and the Lord's Prayer.") When he came to the Creed, he simply wrote large and without comment over the *entire three articles* the name "Jesus." Nor do we make comment thereupon. We thus recognize the historical origin of the First (which deals with the "hidden" God, the Trinity) and Third Articles of the Confession, their relation to each other, and our rightful designation of the purport of the Third Article as the Manifested God. Our

³ See for this division of the lecture, Koestlin's "Theolog of Luther" (translated by Hay), II, pp. 274-320.

conclusion is rendered all the more emphatic when we recognize that the name Logos for Christ was a favorite one with Luther. Says Koestlin, "He regards of special importance in gaining a proper conception of the Son, the description of Him by John as the Word."

Let us now examine more fully and explain Christ's position as the Manifestor. This emphasis upon Him as the Logos, as the Manifested God, as indeed the only real manifestation of God which earth has, is one which needs much fuller understanding and confession by Christians than it is receiving. We must recognize that "in Him dwelleth all the fulness of the Godhead bodily." We are to have not one thought of our God apart from Him. We know nothing of God apart from Him. We must never think God without thinking Jesus Christ as filling up the thought of God for us. It may seem bold utterance, but at least in practical Christian thinking is true, that our thought of God ought to be unitarian thought, with Jesus Christ as the unit we think. All the fulness of the Godhead is unified bodily for our present thought in Jesus Christ.⁴ All the more must we recognize this because the Scriptures represent the Logos, the Son, as manifested God in such a way as (if we may so speak) that the first and third Persons of the Trinity had, for the Godhead's relation to the world, stepped into the background. The Son has been given, so to speak, a mediatorial supremacy. The Father and the Holy Spirit, in this sinful era of the earth, are united in honoring and glorifying the Son. Jesus said, "The Father loveth the Son, and hath given all things into His hand." Jesus also said, "The Spirit of truth shall not speak of Himself. He shall glorify Me." There is, as it were, a subjection of the Father and the Spirit to the Son for the purpose of His mediation, whereby all things are placed in His hand. This supreme position of Christ towards the world is so strongly emphasized by Luther that at one place⁵ he represents and enlarges upon the sin of Adam and Eve as specifically one against the Son, against the second Person of the Trinity.

Such a view of Christ as the only God we know is one which

⁴ See further the writer's article, "Christian Polytheism, alias the Trinity," in the LUTHERAN QUARTERLY, April, 1910.

⁵ Erlangen Edition 37, 86-88. Walch (St. Louis), III. 1958-1959.

has frequently been called for. Even the heretics have enlarged upon it. Such is the view for instance of the Swedenborgians and such also will some of the writings of Servetus reveal. They deny the Trinity however, and therein err grievously. They are Unitarians; but this is their peculiar Unitarianism, that Christ is the only God. (Their theology sounds like Sabellian modalism, though they deny it). Listen to some statements concerning Michael Servetus from a quite recent book.⁶ "Suffice it to state here simply that the Lord Jesus Christ was to him not only the center but the whole of all Scripture, of all theology, and of all religion. Christ is the eternal Word made flesh. The Word of God is God Himself. Therefore Christ is God Himself, the only God, the one and only Person of the Godhead, for in Him dwelleth all the fulness of the Godhead bodily. This is the theology of Servetus *ni a nutshell*." They recognize rightly the "revealed" God. They are heretical in these doctrines only because they do not recognize the reality of Luther's "hidden" God and the Trinity which Scripture reveals as a reality in that "hidden" God.

Furthermore one notices in the preaching of evangelical men quite frequently a true emphasis upon Christ's position as the sole Divine manifestation for the earth. Thus Johnston Ross is reported to have said: "While the churches are talking about the social implicates of the Gospel and the Kingdom of God, the man in the street finds an extreme difficulty in gaining the idea of God at all. The subject has been obscured in our modern versions of Christianity. The supreme need of the world today is to keep God alive in its thought. There was a sort of preaching a few years ago which made a distinction between the persons of the Trinity, so that as children we dearly loved Jesus Christ, but were not so sure of God. I believe absolutely in the deity of Jesus of Nazareth. But we must believe not only in the deity of Christ, but in the Christ-likeness of God. Never believe anything about God that you cannot believe about Jesus Christ."

It is possible perhaps to recognize some taint of modern Ritschlianism or Pragmatism in this view of Christ. That is no objection however, if the view is true. This furthermore is true: Such a conception of Christ is an added glory for Him. The de-

⁶ Michael Servetus, *His Life and Teachings*. By Odhner. Lippincott, 1910.

velopment of Church History, and the struggles of its ages, have been marked unfailingly by this outcome, the increasing glory of Christ. The Christ of Palestine and of the Gospels has become the Christ of History—that is, still the same Christ, but the Christ cumulatively experienced by the ages of Christian hearts. He has been and is the same, yesterday, to-day, and forever; but to the Christian consciousness He has grown. Increasingly we behold His glory. The struggle of Christian hearts and minds established first His real deity, in the Trinitarian controversies. Next came the realization out of new antagonisms of a genuine humanity. It was not until the Reformation that He was seen as a real Savior, a Savior to the uttermost, the only Savior. It remains for the Church yet to give Him full recognition as a real Manifestor of God, the only manifestation of God earth really has. Truly we rob Him of His full deity when we do not clearly recognize that all the fulness of the Godhead is in Him alone, that there is no other God. We need to learn to say with the Scriptures, "God was in Christ."

It remains now to ask what that "hidden" God is as manifested by Christ. Apart from the facts of the Trinity of God, of the attributes of God, etc., (manifested as true of that "hidden" God and yet left in impenetrable mystery for us), is there any clear, central light, dazzling though it may be, breaking out from behind Christ, transfiguring Him, shining through all His words and works? Is there not a word to tell what the "hidden" God is, a word which the Logos speaks. What is it that He manifests God to be, since He is the Manifested God? He Himself answers when He sums up His life in its final prayer in the words: "I have *manifested* Thy Name." What is that Name? He opened the prayer with the Name "Father." No proof is necessary here that that is just the manifestation of God which Christ has made. Very ready is the universal assent to that idea. It is worthy of note in our connection however that that name Father, though by no means lacking in any New Testament book, is overwhelmingly a Johannean term. It comes thus fittingly from the same source whence the term Logos comes. It is to be noted also that in our Third Article just this name of God is used; it is a reconciled Father who has been manifested, according to the words of the article.

This Father, thus manifested, must not however be conceived by us as peculiarly the first Person of the Trinity. That is what we are ever ready to do. Christ however did not manifest the first Person of the Trinity; He manifested God, and manifested Him as Father. The name Father is one which belongs to the entire Godhead, so far as God's relation to us is concerned. Within the mysterious relationships of the Trinity there inheres that special name as belonging to the first Person. The name of God as Father to us is however that of the entire Godhead. It is a Trinitarian Father which we have. That Father Who was reconciled, according to our article, is certainly not just He Who is peculiarly the first Person of the Trinity. It is God. (Indeed as we have seen above from Luther, if the sin of man were to be ascribed peculiarly against any Person of the Trinity, it would be against the second Person). The twentieth Article of the Confession reveals also this name of Father as belonging to the entire Godhead when it absolutely parallels the names and says, "Now he that knoweth that he has a Father reconciled to him through Christ, since he truly knows God, knows also that God careth for him, and calls upon God." Luther also enlarges upon this necessity of our recognition of our Father as being the entire Godhead.⁷ Thus also the best writers upon catechetics very commonly explain the meaning of "Father" both in the first Article of the Creed and in the Introduction to the Lord's Prayer. Thus Theodosius Harnack⁸ says under the Creed: "The words 'I believe in God' go through all three articles; likewise the word 'Father,' of one takes it in its essential sense." In treating the Lord's Prayer he says, "And indeed the first Person of the Godhead is not intended by 'Father,' but the triune God. God Himself, that is the Father, Son and Holy Ghost, calls Himself absolutely the Father." See also Kaftan's "Auslegung des Lutherschen Katechismus," fourth edition, pp. 151, 152, 258.

In the Scripture we may recognize also, and in some passages need especially to recognize the trinitarian Father. Is not this a distinction Christ is making when He says, "I ascend unto My Father, and your Father" (John 20, 17)? The passage, "One God and Father of all, who is above all, and through all, and in

⁷ Erlangen Edition 37, 51-60. Walch (St. Louis), III. 1926-1935.

⁸ Katechetik, Erlangen, 1882, pp. 165 and 285.

you all" (Eph. 4, 6) surely includes the Trinity in its second part (above, through, in) and places all under the Fatherhood of God mentioned in the first part. There is also food for rich meditation when we find "the mystery of the Father" included under the mysteries mentioned in Col. 2, 2.

Above all however, a whole class of passages in the New Testament need attention, which emphasize not only this Trinitarian Fatherhood but also Christ as the Manifestor. The central passage in the group is I Cor. 8, 6: "To us there is one God, the Father, of Whom are all things and we unto Him; and one Lord, Jesus Christ, through Whom are all things and we through Him." This seems to be merely an expressive enlargement of what is an unfailing formula in the first verse of all of the Pauline epistles, but which occurs also in II Peter and II John: "God our Father and the Lord Jesus Christ." We might suppose this formula to be Trinitarian, with the name of the Holy Spirit omitted for some reason. Were that true, however, we should need some emphatic reason for omitting the Holy Spirit. Has not our study revealed however that this formula gives the Scriptural foundation for the distinction which Luther and all Christians make between "God hidden and revealed." That hidden Trinitarian God we have had manifested to us by the name "Father," the Manifestor is the Lord Jesus Christ. Surely that is the intention of that much-repeated formula in the New Testament. When thus rightly understood, all of these passages emphasize the entire Godhead as our Father. That formula doubtless has as its foundation John 17:3 "This is life eternal, that they should know Thee, the only true God, and Him whom thou didst send, even Jesus Christ." It is from the prayer which in addressing that God opened with the name "Father."

It may seem fanciful to add to the consideration what may nevertheless have value, that the names of the first and third Persons of the Trinity are names which may be and scripturally are applied to the entire Godhead: "Father" and "Spirit." The name of the second Person Who is the Logos, the Manifestor, Who holds the pre-eminence in the Godhead's relation to us, is one of which this is not true; for the name "Son" certainly may not be and scripturally is not applied to the entire Godhead.

A somewhat crude attempt to diagram something of what has been stated in this first section is herewith added.



The triangular prism represents in its completeness God—the “hidden” God, holding the mystery of light—the Trinitarian God, Who is also “the Trinitarian Father” and Who in the completeness of the Trinity is “Our Father.” The Trinity is there, with all the mystery of the triangle, as “The Son,” “His (not our) Father,” and “His Spirit.” Next we see the mystery and glory of the white light emerging from the prism, revealing its nature in its spectrum of color. This “revealed,” manifested God, the only God we know, “Our Unitarian God,” is Christ. His name is written in cross form, with the I H S (Jesus Homi-num Salvator) prominently revealed, because of the next part of our discussion, in which we shall see God as “Manifested for our Salvation.” The third step is our knowledge that this revealed God carries the name Logos, the Word, the Manifested God, and that He had been recorded, His life has been abidingly enliterated, in the living, written Word. The entire Scripture is nothing but “the Enliterated Christ.” The manifested light of the “revealed” God is there, and last of all “Faith’s Single Eye” perceives and receives the light and the life. “The whole body” is then “full of light.” “In Him was life; and the life was the light of men.”

Having thus recognized and understood the theme of the third Article as the Manifested God, it is necessary to recognize furthermore that the article presents this revealed God as

II. *Manifested For Our Salvation.* A reading of the article discloses this as its further purpose. All that is said concerning the Logos is declared as having occurred for our sakes, our salvation. Thus certain facts are first stated and then their purpose given, “that He might reconcile the Father unto us, and be a sacrifice not only for original guilt, but for all actual sins of

men." Further facts are then stated and then again "that He might forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts to rule, comfort and quicken them, and to defend them against the devil and the power of sin." Still another fact is stated, and then the purpose as before, "to judge the quick and the dead." The constant thought persists as a supreme one in the article that God is manifested to us in the constant attitude of saving us from our sin.

This is in thorough agreement with the Scriptural statements concerning God's manifestation. "He was manifested to *take away sins*." (I John 3, 5). "Now once at the end of the ages hath He been manifested to *put away sin* by the sacrifice of Himself." (Hebrews 9, 26). Though our key word "manifested" does not occur in the text, the thought is furthermore in that statement of many and much hidden meanings, the former half of which we quoted as fitting our first section, "God was in Christ"; its latter half fits now our second section, "Reconciling the world unto Himself." So speak all the Scriptures.

This appearance of our God to us in the lovely and unchanging attitude of a Savior from sin furthermore fits most wonderfully into the necessities of man's state. It is only such a manifestation which can assure man that it is indeed his God who is manifesting Himself. For what causes the need of a manifestation? Why is he blind as to God? It is not that God plays hide and seek, nor that He has no heart to make Himself known. If God then is anxious to make Himself known to man, and yet man feels hindered from seeing Him, it is evident that there is something which needs to be removed. Plainly that is sin. All have it and know it. All have more than they know. Sin must blind a man to God, because all of it is so directly contrary to God, and so directly hurtful and warping to man. Sin always harms. Evidently it will especially harm a man's ability to know God. Clearly it is sin which is in the way. If then God would manifest Himself to a man it must be such a manifestation that the man sees Him taking away the sin of the world, taking it clear away. Thus only can God come. He must be seen by man as doing that work. Thus only can He make Himself known to man; He must be revealed as taking the harming, blinding in-

fluence away. Let us recite it as clearly as possible. God cannot show Himself to us without taking our sin away. We could not see Him unless He took that away. This then is the test that it is indeed God Who is manifesting Himself, if when I see Him I discover Him in that attitude. That is the wonderful power of Jesus Christ. That is why men know He is God, because He comes primarily, not to teach, but to take sin away. He, *lifted up on His cross*, draws all men. The manifested God must *inevitably* be a God *manifested for our salvation*.

Thus we discern the fitting place of the Second Article (which treats of sin) as preceding this Third Article of the Confession. In the Marburg and Schwabach Articles, which are the historical antecedents of the Augustana, the Article concerning sin *follows* those upon which our article is based. The change which has here been made, in having it precede our article, is manifestly in the interest of a logical arrangement of the Augsburg Confession, which we saw so cruelly maligned in our opening statements.

Under this section of our discussion the possibility opens up for the examination of a great number of questions of classic interest. There is included everything which ordinarily is considered under the Work of Christ. Especially could a thoroughgoing treatment of the Atonement find justification. Much might be added concerning the Descent into Hell, the Resurrection of Christ, His Mediatorial Reign, etc. We refrain from them all, partly for some of the reasons stated in our second preliminary section, also however because some of these subjects belong quite as well to other articles (e. g., the Atonement might quite as well find a place under Article IV). Above all we are persuaded that the intention of the Article, in its sweeping inclusiveness concerning salvation, has a more *general* purpose. It is aiming at a thought which is pre-eminently characteristic of the Reformation. That thought is the one as to the *completeness* of the salvation, which Christ has manifested. The Reformation taught that man is a *great* sinner, and then that Christ is a *great*, a complete Savior. It is this ability to "save to the uttermost" which is revealed and emphasized in the article. Thus attention is called to the facts that in this salvation the Father has been reconciled; a sacrifice for original and actual sin has been made; a sanctifying, controlling, comforting, quickening Spirit has been

sent to sinners' hearts; a defense against the devil and the power of sin established; the prospect of a final sifting and separation from evil is held in prospect. The very mention of all of these items taken from the text of the article shows why many special topics might be selected for discussion, but also shows that such selection is a real misapprehension of the purpose of the article. Its purpose is the general one stated above. The article strongly resembles, in this purpose, Luther's wonderful explanation of the Second Article of the Creed, "Who has redeemed me, a lost and condemned creature, secured and delivered me from all sin, from death, and from the power of the devil in order that I might be His, live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence, and blessedness." There is the same struggle to express an all-inclusive salvation.

The fact of the matter is that the Reformation had an overwhelming sense of the widespread ruin which sin had worked. Talleyrand is said to have heard a man boast that he had been guilty of but one wicked deed in all his life, and said to him, "Yes, but when will it end?" It is that seemingly endless reach, that wide entanglement of sins and of sin for which salvation must be manifested. The world is a nightmare of sin, it lieth in wickedness. There must be a forgiveness which rights all the wrong, repairs all the ruin. It is not sufficient that merely man's guilt is put away or passed over. God's rule of righteousness must also not be interfered with, no concessions must be made on His part to sin. Further, the injury which has been brought to others by the sin must be compensated for, overruled for good, if salvation is to be complete. The sinner's own weakness must be strengthened. A patient process of sanctification must be inaugurated in his heart. There is a beautiful term in the Scriptures which describes this Reformation conception of Christ's complete salvation and the conception of our article very fittingly. It is the word "covered" as applied to sin. It occurs frequently in such passages as Psalm 32, 1, "Blessed is he whose transgression is forgiven, whose sin is covered." Psalm 85, 2, "Thou hast forgiven the iniquity of Thy people; Thou hast covered all their sin." It is covered sin of which the Reformation and our article think, sin against all whose consequences provision has been made—covered, so that no edges stick out, no reaches thereof

go beyond the hiding influence of God the Savior. That term rises from the Hebrew KAPHAR, which very peculiarly resembles strongly in very sound its English translation, cover. It is the word which signifies the Atonement. It is the word which is at the root of the name of that lid or slab upon the Ark of the Covenant, the Mercy Seat, which *covered* the tables of the Law contained within—sin's broken Law.

There is one more ruling idea throughout the Article we are considering. It tells of the Logos as the Manifested God, then as Manifested for Our Salvation, but now also as

III. *Manifested Sensibly.* "Great is the mystery of godliness; He who was manifested *in the flesh*." (I Tim. 3,16). "The Word, that is, the son of God, did take man's nature, in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human inseparably conjoined in one person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, etc." Everything in the article which we have not thus far considered is summed up in the thought of the massive mystery of Christ's Person. We have said that in so far as its classic discussion is concerned it seemed more desirable not to enter upon any restatement of the endless details thereof. Nor shall that be undertaken. It is necessary however to recognize the emphatic finger with which the article points out certain specific elements in the christological doctrines as essentials in Christian truth. The tendency of its teaching concerning Christ is unmistakable.

The gist of the article's meaning and bearing is well summarized by Vilmar:⁹ "This article makes express reference to, and takes some of its sentences literally from the Apostles' Creed, recognizing that symbol thus as fundamental to the Church's faith. However in substance the symbol of Ephesus and the Chalcedonian Creed are also acknowledged. The statement as to the two natures is emphatically directed against Monophysitism, but the words 'inseparably conjoined' give even stronger emphasis against Nestorianism. And indeed it is not only of value, but really most weighty and in fact necessary for the faith and continuance of the Church that the *inseparability* of the two natures in Christ be firmly held. For unless this is kept clearly in view, the foun-

⁹ Die Augsburgische Confession, pp. 62-63.

dation is removed from the very highpoint of Christ's earthly existence, the reconciling death of the God-man. Furthermore the real presence of the God-man in the Church, upon which its existence depends, necessarily ceases. Furthermore it would then become logical to look upon Christ's temporal existence as having been influenced by natural conditions. However great the errors may be into which Monophysitism leads, nevertheless they are not to be compared with the destructive errors of Nestorianism. It is therefore fully justified that the Augsburg Confession, like the Marburg and Schwabach Articles, has erected *special* defense against the Nestorian heresy, but was content to put only a *general* defense against the Eutychian error. The Lutheran theologians of later days, during the struggles concerning the Person of Christ, were therefore in so far fully justified in referring to the Augsburg Confession as the source of their teachings, that every conception of the Person of Christ which could lead to a separation of the Natures is excluded by it. They could not refer to the Augsburg Confession with equal right as already containing the doctrine of the *Communicatio idiomatum*; only so much can, indeed must be granted, that that doctrine is not contrary to the Augsburg Confession, indeed may justifiably be derived from it as a consequence."

An examination of conditions at the time of the Reformation and even up to the present reveals the strength and beauty of our Confession's position. Roman Catholicism possessed no living conception of Christ. "Where the *work* of Christ is lowered in value, the doctrines as to His Person and His Being will suffer. The Roman Church had retained all the statements of doctrine upon the subject from the ancient Church and confessed them as her own. They were however no longer the old statements. The Roman theologians elaborated them industriously in their systems, but not in the sense of the ancients, and therefore they could not really appropriate them nor develop them. They treated of the divine and human natures of the Lord, and of His Person; but the studies were more philosophical than theological, ruled by the natural man's cold, dead conceptions of God. They could not give intense thought to a genuine union of the two Natures; they never reached the idea of a living, personal unity of the divine and human in Christ, because they started with the idea of a fundamental antithesis between these two factors. They

did not permit their heart's need of a Savior, Who could as a real man carry and atone for their sins, break down the antagonism of their reason. The truth and reality of the human in Christ was weakly realized by them. His human body became almost a sort of shadowy unreality. The cold, unchangeable, divine Nature received all the emphasis from them. Thus the Savior Himself was a distant Being to them, inspiring more fear than trust."¹⁰

Similarly is the entire tendency of the Reformed doctrines to be marked as Nestorian in character. They will not permit the thought of any real union of the two Natures. The words "inseparably conjoined" in our article are not words which they will confess in truth. The human nature of Christ they truly regard as locally in heaven alone. They separate the two natures very really. Thomasius¹¹ beautifully indicates the sad result of their error. "If the two sides merely coexist in Christ, without real participation in each other, then I fear that the one Christ separates into two Persons, and there remains truly nothing for the human side which distinguishes it from other men—that is, the pious. For all men are carried and pervaded by the omnipresent Godhead, and the saints are also thereby beautified with wonderful gifts. The Godhead dwells and lives in Paul, in John. Wherein then is there any advantage which the humanity of Christ possess through its union with the second Person of the Godhead? It sinks to a common level with other saints. Thus far does the Reformed conception lead." "If in His human Nature He is in Heaven, and we are on earth far from Him—what then becomes of His personal, divine-human presence with His Church, upon which the real meaning of the Sacrament depends, what became of the brotherly fellowship with Him, what of the comfort of His humanly sympathetic nearness and love, the powerful influence of His high-priestly intercession?"

It is in the presence of these falsities that the Confession's emphasis is abidingly needed. We need the emphasis upon the human in Christ and especially upon the inseparable union of that human with the divine. This is the specific and intentional purpose of the Article. It is seen above all in the words "insepa-

¹⁰ Plitt, *Einleitung in die Augustana*, II, 78.

¹¹ Das Bekenntniß der E. L. Kirche in der Konsequenz etc., pp. 200, 201, 209.

rably conjoined," but also in the use of the words "truly" and "the same Christ" further on. It means that the divine has come deep into the human. "The union is really an inseparable one only when it is conceived that forever they cannot at any time or place be without each other, that the Word which was made flesh exists and works nowhere outside of His humanity, but that both are present to each other in the most intense and direct way. Should space or place separate the natures, should the Logos be and work anywhere apart from His assumed humanity, then He is not truly united therewith, but only as it were attached thereto."¹² Luther was led in the intensity of his nature to follow this idea into statements which seem at times to be extravagant. Frequently several statements of his appear to be contradictory. "It would be in vain, however, to search in the writings of Luther for any harmonizing suggestions or definitions designed to make more intelligible to us the true persistence of the two natures, especially that of the human nature, in their union in the one personality. He simply proclaims that which appears to him to be set forth in the Scriptures as the basis of our salvation."¹³ The development of this idea of our article into that of the *communicatio idiomatum* in the Formula of Concord has been mentioned above. As concerns a judgment upon that development and upon all developments of the idea of our article, this may probably be safely used as a criterion: It is permissible, it is desirable, it is scripturally necessary for us to conceive of the two natures in Christ as being united in the very closest and innermost bonds which it is possible to conceive without destroying the truth of either nature.

Ere leaving this subject it might be remarked that there seems to be some neglect of a fact concerning Christ's humanity during His temporal existence, which has bearing upon much which concerns that humanity. We readily recognize the communication of the activities of the divine attributes to that humanity. Did not that humanity of His however enter into real relationship of some kind with sinful humanity as a whole? Is it sufficient to believe that His position was merely a representative one when He was bearing their sin, or that the bond was merely one of

¹² Thomasius "Das Bekenntness des E. L. Kirche etc." p. 204.

¹³ Köstlin's "Theology of Luther," II p. 387.

sympathy? Is there not something more than figure or fiction in the statement that "*Him Who knew no sin He made to be sin on our behalf?*" (II Cor. 5, 21). Did He not enter really and ever more deeply into man's cursed state? When we speak of a communicatio idiomatum to Christ's human nature from His divine nature, may we not speak in a somewhat similar sense of the communication to Him, not of the attributes themselves of sinful human nature, but of the powers, the miseries, the sufferings, etc., of those attributes? Was he not more than merely an objective substitute for us? Is not the mystery of His humanity and its prerogatives and its possessions to be considered as arising also from an intense union into which it was taken with sinful humanity?

There remain now for us to consider briefly the most direct implications of the truth that God has manifested Himself to us sensibly, which we are considering in this section of our lecture.

First of all there is a supreme glory in this manifestation and its salvation, because of its coming through the assumption of a human nature and that nature's body. It is the glory of a personal manifestation. May I suggest the possibility of an experience which is more than a fancy. Suppose that on some night, say during the Lenten period of the year, one should dream that he stood beside the cross and saw the Savior on the cross. Suppose that he reached out and touched Him. Instantly he would awake with a frightful start. Always thereafter he would carry the vivid sense that Christ has *flesh* which can be touched and felt. It would bring the startling realization as never before that the One Who is his God, the only God he knows, is of flesh and blood like himself. It is that which John felt with such emphasis when he said, "*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life—that which we have seen and heard declare we unto you.*" It is the truth of a *man* who is our God. Once realized however in a very fleshly way and the shock of its realization overcome and that human God truly known, then the fact of this sensible manifestation stands forth in its blessed nearness to man. Furthermore there is thus constituted that widely recognized glory of Christianity that all of its truth is a Person. The faith demanded is not primarily in elaborated ideas carefully formulated, but

in the wideness of a Person. Truth, revelation, manifestation, expressed in language merely (even though it be the inspired language of the Scriptures) must ever fail to be imparted, understood fully. God's manifestation to us is the Personal Word Who is behind the written Word, Who is in that Word.

A second consideration involved in this manifestation sensibly, which bears also directly upon our article's statement of salvation, is that best expressed in the Epistle to the Hebrews (2, 14-15): "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is, the devil; and might deliver all them *who* through fear of death were all their lifetime subject to bondage." It is the fact that a human nature needed to be assumed, a manifestation must be made sensibly, because death must be destroyed. It is the fact that the incarnation is not to be looked upon as an end in itself, nor as the supreme fact in redemption (some do so regard it). Incarnation took place so that Christ might die. Death is not merely the "wages of sin." It is also the supreme evidence and manifestation of sin. It is above all the very citadel of sin, the centre of its empire. There is a wonderful suggestion in the passage quoted when it speaks of the devil as the one "that had the power of death." It suggests the possibility that in his angelic state there was a certain power he administered known as death. It was his special prerogative. He was the original "angel of death." That power was a power of blessing. Though fallen he continues to possess the power, having corrupted its tremendous force. It is the power he brings to bear with the coming of sin. Its glory has been changed. The work of Christ must be then to enter the realm of death, to enter even bodily death. A true salvation can come only as the power of death is wrested from the enemy, and Christ gains possession of the keys. These things of which we have just been speaking are further supported by such Scripture texts as the following, in which our key-word "manifested" occurs. "To this end was the Son of God manifested, that He might destroy the works of the devil." (I John 3, 8). "But hath now been manifested by the appearing of our Savior Jesus Christ, Who abolished death, and brought life and immortality to light through the gospel." (II Timothy, 1, 10).

Finally, it scarcely needs more than the statement thereof that though the incarnation was unto death, its ultimate purpose was life. John begins his first Epistle, as his Gospel, with the *Logos*, the Word, but he specifically designates the *Logos* there as the "Word of life," and then continues in the second verse that "the life was manifested," "we declare unto you the life, the eternal life, which was with the Father, and was manifested unto us." Our key-word "manifested" is in those passages again. It was a centre of more abundant life amid carnal humanity which the incarnate Christ, manifested sensibly, came to establish. The blood which flows in our veins is literally one stream with the blood that flowed in His. His glorified, but still sensible blood He imparts in the Sacrament. Through the living Spirit He is imparting Himself to those who are His, and is organizing here among men that which is indeed His living body, as He is the Head. He became incarnate, was manifested sensibly, that these things might be so. There is truth in the thought that the mysterious intimacy of the divine and human natures in Christ has its complete fulfilment only as the life is imparted, as incarnation takes place in men and in mankind.

It is of the *Logos*, the Word, the Manifestor we have aimed to think. In Him, in His divine-human Personality, there came into existence a Being Who shall never cease to be. When the visions of the book of Revelation were before John, he still saw one whose name was called "the Word of God." (Rev. 19, 13). In the scenes of the new Jerusalem, at the very last, we hear constant mention of that which is like what we saw of that double statement "God our Father and the Lord Jesus Christ"—first the Trinitarian Father and then the Person of the Manifestor. Though the titles change in those last chapters of the Bible, the peculiar combination of the two is still the same, the Trinity and the Manifestor: "Of God (the Trinity) and of Christ (the Manifestor.*)" (Rev. 20, 6). "The Lord God Almighty and the Lamb." (21, 22). "Of God and the Lamb." (22, 1).

ARTICLE II.

THE BIBLE IN SCHOOL AND COLLEGE.¹

BY THE REV. PROFESSOR H. G. BUEHLER, M.A., LITT.D.

In rising to respond to the general topic "Education," I wish to limit myself on this occasion to a very narrow part of the field, and speak only of the use of the Bible in schools, colleges, homes, and similar places of education.

Several years ago I attended the International Conference on Student Bible Study, the first of its kind, at Columbus, Ohio. I found the First International Conference on Student Bible Study a very impressive, illuminating, and uplifting convention. It was attended by twelve hundred students and teachers from colleges and schools all over the United States and Canada. By its size and quality, it revealed in the educational world a great and far reaching movement toward more and better Bible study in schools and colleges; and the deliberations of the Conference showed that all institutions feel the same difficulties in the way of Bible study, though some of them are far ahead of the others in the practical solution of the problems and the interest and effectiveness of their Bible work. The discussions of the Conference were concerned chiefly with voluntary Bible study in student groups under student leaders guided by their teachers, and I was astonished at the enormous spread of this voluntary Bible study. Curriculum Bible work, conducted by teachers, received little attention at the Conference. In fact, Mr. John R. Mott and other leaders in the Student Bible Study movement told me frankly that as yet they had been able to give little thought to required curriculum courses, their attention having been fixed almost solely on voluntary work among the students.

Since then I have been associated with the Commission appointed by the International Committee of Young Men's Christian Associations to study the present use of the Bible among school boys and to make recommendations. That Commission

¹ An address before the Synod of New York September 30, 1913. Published at the request of the Synod.

consisted of nine representatives of well known American schools (two of whom were Pennsylvania college men); and the conclusions reached by the Commission have recently been published by the Association Press in a little volume called "The Use of the Bible Among School Boys."

This evening I wish to present briefly a few of my conclusions regarding Bible study in schools and other places of education, including the family.

I. I think if our Bible study is uninteresting and ineffective, the fault is chiefly with ourselves. When Bible study is profitless and a bore, it is in my judgment because the subject is poorly handled by the teacher, or wrongly approached by the pupil, or both. Just as no one would dispute the proposition that the Bible is the most important book in our literature, since it is the foundation of our civilization; so, I suppose, no one would dispute the proposition that the Bible is the most interesting book we have. Of course, I do not mean that it is interesting reading chapter by chapter or book by book. On the contrary, I think it would be hard to find reading less interesting than some of its chapters. A teacher or parent could make no greater pedagogical mistake, I think, than to advise a pupil to read the Bible through from beginning to end. What I do mean is that the Bible contains some of the most interesting things in history and literature. No history is more important than the history of the Hebrew race, narrated by themselves, and the founding of the Christian Church by Jesus and his followers. No literature has more permanent power to appeal to the emotions than the beautiful love story of Isaac and Rebecca, the dramatic story of Joseph, the splendid narrative of Elijah's triumph over the prophets of Baal, which I never read without a thrill of admiration for its literary power, the lovely pastoral of the prodigal son, the majestic parable of the wheat and the tares, the mere language of which affects me like the melodious thunder of an organ, the fascinating account of Paul at Athens, the graphic tale of the mob at Ephesus, the sermon on the mount, Paul's essay on love, such Psalms as "He that dwelleth in the secret place of the most high shall abide in the shadow of the Almighty," and "Bless the Lord, O my soul, and all that is within me, bless his holy name," and hundreds of passages which will occur to every one. Whenever Bible study is made less than interesting, it is, I think, be-

cause the subject is not skillfully handled, or is approached in a wrong spirit. When the Bible is studied properly, I cannot see why it should not be an inspiring study. It is by living in the presence of noble characters that men tend to become noble, and no where else in the world can we find such a galaxy of inspiring characters as in the Old and New Testaments. The Bible presents to us the world's most significant personalities and its most effective witnesses to truth. As Lowell said, "it is grand with life from cover to cover. You can't put a needle into it anywhere and not draw blood." It presents the sublimest ideals of life embodied in actual men and women. "Ideas," said George Eliot, "are often poor ghosts; our sun-filled eyes cannot discern them—they pass athwart us in their vapor, and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath, they touch us with soft responsive hands, they look at us with sad sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame." This is what the Bible characters do for us; and so it is that men whose life is to be well grounded must be brought in touch with the Biblical personalities.

II. I think there should be no vagueness or misunderstanding regarding the purpose of Bible study. That purpose should be to transfer to the memory, as a permanent moral force, as much as we can of the contents of the Bible and so to explain and expand those contents as to mould and raise thoughts and hearts and lives. To put it more briefly, the purpose of Bible study should be to give men an intelligent knowledge of the contents of the Bible, to engender the spirit of the great Bible personalities, and to apply that spirit to every day life.

III. In order to accomplish this purpose, Bible courses must not treat all parts of the Bible as of equal importance. We must discriminate between the educationally important and the unimportant, between the valuable and the negligible, between the kernel and the husk. To make this distinction unaided is not easy for a teacher or parent dealing with a book so multitudinous as the Bible; and indeed one of the greatest obstacles I have encountered is the lack of proper text books or other helps to put

into the hands of teachers who, from temperament or lack of training, need a great deal of definite guidance before they can conduct effective Bible study. It is to be hoped that some suitable text books, adapted to the school age of development and giving the largest result with the least expenditure of time, will soon be forthcoming.

IV. I think there are three ways by which Bible study can be advanced in schools, colleges, and other places of education, and that no one of these three can well be dispensed with. They supplement one another. The first is systematic daily reading of the Bible at morning or evening prayers. The second is required class work conducted by teachers. The third is voluntary Bible study in small student groups under student leadership.

With regard to systematic daily reading of the Bible at prayers, many passages in the Bible yield their meaning instantly, without explanation or effort, and are as suitable for reading aloud or for cursory private reading as any passages ever penned. Much interesting side light can be thrown on some of these passages by collateral study; but their essential meaning is so plain that he who runs may read. On the other hand, many parts of the Bible are entirely unsuited for such cursory reading because of their obscurity, their unimportance, or their merely local application. Morning or evening Bible readings, whether public or private, should discriminate between that which is edifying and that which is not. It seems to me a great mistake to read aloud to an assembly of school boys the whole of the Book of Job, as a master once did, when he might just as easily have read things which the boys could understand. It is also a mistake, I think, to let one's readings be selected too much by one's personal moods or likings. Some of us remember the Gettysburg professor who, at the first chapel service following an unusually prosperous opening, selected the Psalm beginning: "Lord, how are they increased that trouble me!" Systematic readings can be made to cover a large amount of ground. They aim at the same general thing as the lectionary in the Book of Common Prayer; and if the Bible readings at morning or evening prayers are carefully selected, and effectively read, it would seem that they ought to dispel some of the ignorance that now chagrins us in our pupils.

With regard to required work conducted by teachers, this I

think necessary because many important parts of the Bible do not yield their full meaning at a cursory reading. Light must be thrown on them by careful study. They must be illuminated from the history of the Bible as a book, from the physical or political geography of Palestine and adjacent countries, from the customs of oriental peoples, from the monuments of ancient times, and indeed from the whole of what we call Biblical scholarship. Such matters must be handled by persons who have made some progress in Biblical knowledge. They cannot be left to unaided school boys. This part of Bible study is serious business and requires judgment, experience, and some degree of scholarship, for which qualities one must turn to the teachers, who supply in addition the permanent element in school Bible work. Such required Bible study should cover the history of the Bible, the divisions of the Bible, some explanation of Bible helps, and how to use them, the geography of Palestine and adjacent countries, the main dates and periods of Bible history, and the explanation of things that would naturally present difficulty to the boy mind. One course might be given on difficult passages in the Gospels, by which I mean linguistic difficulties only. It is greatly to be regretted that we do not have suitable text books in these subjects.

With regard to voluntary Bible study in small student groups, I would remark that the ultimate purpose of Bible study is to develop character, and the spirit of service; and in this field experience all over the country is showing the voluntary group system to be wonderfully useful. In applying Biblical truths and the spirit of Biblical heroes to their own lives, students can often be more helpful to one another than their teachers can be to them, and it is here that the group system finds its function. According to this system, five or six students unite together to form a Bible study group, with one of their own number as a leader. They agree to study certain passages daily with or without the help of one of the many excellent text books which have been prepared by the International Committee of the Y. M. C. A., and they meet once a week or oftener to compare results, talk over difficulties, and apply the Biblical ideals to their own lives. In schools and colleges where the group system is most successful, normal classes are conducted by some older and more experienced person for the benefit of the group leaders. In such

normal classes, the leaders study the text under a skilled interpreter, and thereby become better fitted to lead the work of their groups. It is at this point that faculty co-operation and guidance can be made very helpful to the group system.

Thus it appears to me that the daily readings, the required Bible work, and the voluntary study by the students in groups supplement one another. The systematic daily readings will bring regularly before every pupil the most striking passages in the splendid literature of the Bible. The required work will deal primarily with the book; the voluntary work will deal primarily with the boy. In the required work the book is mastered and brought to the boy; in the voluntary work the boys are brought around the book. In the required work boys are taught what every right thinking man should know; in voluntary work boys seek to take to heart what every right thinking man should feel. The required work informs; the voluntary work enkindles. In the required work the mind is brought to focus on the book; in the voluntary work the book is brought to focus on the heart. The required work seeks primarily to enrich the intelligence; the voluntary work seeks primarily to enrich character.

Such, briefly, are the ways in which I think the Bible in schools, colleges, and other places of education can be made fruitful in good learning and holy lives.

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ARTICLE III.

A CONCEPTION OF THE LAWS OF CONSCIENCE.

BY PROFESSOR J. M. HANTZ, D.D.

The most spiritual of heathen philosophers and the most philosophical of Christian apostles have both availed themselves of the same image of one individual body with its several members, to convey their respective teachings concerning the relations which ought to exist between the several members of a social body—a State or a Church—towards each other or towards the community as a whole. It is with this simile that Plato attempts to show the supreme excellence of a system of communism which destroys the domestic relations of husband and wife, of parent and child, of brethren and sisters, to strengthen and cement the more comprehensive union of a State and its citizens: it is with this simile that St. Paul illustrates the mutual duties of those who, being many, are one body in Christ, and every one members one of another. (Rom. 12:5). In the teaching of the philosopher, the argument takes a form somewhat of this kind,—The unity of the individual body is perfect, because no member has a work to do, a pleasure to enjoy, or a pain to suffer, which is not also the work or the pleasure or the pain of the being in whom all are united. My eye cannot see without *my* seeing; my ear cannot hear without *my* hearing; my foot cannot walk without *my* walking. If a wounded finger suffers pain, the man feels that pain, if the pain is alleviated the man rejoices in the alleviation. In like manner, he argues, that State is the best constituted in which private rights and possessions have no existence,—in which the several members, one with another, acknowledge no distinction of *mine* and *thine*, but all alike, as forming one body, possess the same interest in the same objects. (Plato, *Republic*, B. V. p. 46).

St. Paul, from the same simile, draws a directly opposite conclusion. The 12th chapter of I Corinthians relates in its immediate application to those special gifts of the Holy Spirit bestowed in different kinds and manners upon different members of the Church, to be employed for the edification of the whole body.

"There are *diversities* of gifts. To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, *dividing to every man severally* as He will." (I Cor. 12:4, 8-11). Hence he argues that the unity of the Church (and the same argument is obviously applicable to all other communities) depends, not upon the absence, but upon the presence of special gifts and endowments which one member has and another has not; and it is by virtue of this diversity that the several members, while still, retaining the possession of their own proper gifts, are enabled to act together for the good of the whole body, each supplying his own separate service. It is with reference to this very diversity, and as a consequence of it that the Apostle uses the remarkable words—remarkable not merely in themselves, but for their close resemblance to those which Plato had employed before him for an opposite purpose: "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

But the argument may be, and is, by St. Paul, carried a step further. Not only does the unity and harmonious working of the social, as of the natural body, depend upon the recognition of different gifts and different offices belonging to the several members, but it requires also the distinct acknowledgment of superior and inferior stations and duties, and of the necessity that the latter, no less than the former, should be allotted their due place and proper co-operation in the system. "The eye," he says, "cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary; and those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness." (I Cor. 12:21-23). The head may be a nobler member of the body than the feet; but it cannot, therefore, discharge the office of

the feet; and the right administration of every system (for all systems must, like the body, consist of many members) requires, not that undue predominance should be given even to the noblest and highest parts of it; but that each part should perform that service for which its maker designed it; for, be it ever remembered, all *systems* as such, all adaptations of parts to a whole, of means to an end, imply a **Maker and Designer**.

Thus far the analogy between the individual body and the social body may obviously be applied, not merely, as St. Paul directly supplies it, to the constitution of the Church and the spiritual gifts imparted to its different members, but to any other association of different persons united together by a common principle and acting together for a common end. **But** it may also be possible to make another use of the same analogy, to reverse to a certain extent the Apostle's argument, to reason back again from the constitution of social bodies and systems to that of the individual man, not indeed as regards the composition of his visible body and the office of its several members—where the truth is too trite and obvious to need any illustration or confirmation,—but as regards the invisible structure of the mind and its several powers, with regard to which, though the inquiry has peculiar difficulties, and limits of its own beyond which it may not safely be carried, it may nevertheless be found that the same analogy exists and that the same practical lesson may be derived from it.

I have no intention of entering upon a question which has been much disputed, but which is unsuited to discuss in our article; the question namely, whether the so-called faculties of the soul are really distinct from each other or not. I assume only a fact to which the experience of every man bears witness and which no system of philosophy ventures to deny;—the fact that there exist as phenomena, several modes of the human consciousness, differing from each other and tending to different practical results. No one can deny that the feeling of hunger which impels a man to eat is different in itself and in its consequences from that of compassion which prompts him to relieve distress, and both from that of indignation which is excited by the appearance of injustice and wrong. No one will deny that the desire for wealth which leads one man to heap up riches for himself is different from the desire for honor or power which inspires the ef-

forts of another to achieve pre-eminence over his fellows, and that these, and other separate sources of action in the human mind, have each a distinct object at which it aims and a distinct mode of action which it instigates in order to obtain that object. Assuming, as undeniable, the existence of these differences, I would say a few words on the practical consequences implied, first in the existence of these several sources of action, and, secondly, in their existence in subordination to a superior moral principle.

In a former article (*Lutheran Church Review* for July, 1911), I called the attention of the readers to the fact, that the existence of a ruling principle in man, whose decisions announce themselves as duties obligatory upon his conduct, necessarily implies three things; *first*, the existence of a distinction between right and wrong as such, as original and independent ideas, incapable of resolution into any simpler elements; *secondly*, the existence in man of a free will, through which he may choose for himself whether he will obey or disobey its obligation, and is responsible as he does the one or the other; and *thirdly*, the existence of a Supreme Personal Being, having authority to impose such obligations upon us. Assuming these three conditions as the basis of our inquiry, I would now devote a few moments to the consideration of a further question; namely, Will these assumptions help us in determining the nature and extent of the obligation which conscience imposes upon us, or furnishes us with any criterion for distinguishing between legitimate and illegitimate appeals to its authority.

In the first place, if the commands and prohibitions of conscience primarily and properly relate to actions which are approved or condemned as right and wrong in themselves, and therefore at all times and under all circumstances, and with all varieties of results, it will follow that actions in themselves indifferent, which are the natural and almost instinctive consequences of particular appetites or passions, personal or social, and the performance of which may in its results be beneficial or injurious according to circumstances, are not in themselves the direct objects of a moral command. It may be a moral duty in man to preserve his own life and health so long as it pleases God to retain him in His earthly service; it may be a moral duty in man to love his neighbor, and as far as lies in his power to do

good to all men; but the particular acts which have a tendency in one direction or the other are not immediately and in themselves acts of duty, but gratifications of the particular desires and feelings from which they spring. It is not a moral duty in man to take food on a particular occasion, though taking food is necessary to the preservation of life. It is not even a moral duty to relieve a particular case of distress, though the relief of distress is part of our duty towards our neighbor. The one act may be and generally is performed merely to satisfy the calls of appetite; the other may be performed to gratify an instinctive feeling of compassion, or escape from the sight of an unpleasant object, or to get rid of a troublesome importunity; but the gratification of appetites or feelings is not in itself an act essentially right and obligatory, but one in itself indifferent and susceptible of a different character according to the circumstances under which it takes place.

In cases of this kind, the office of conscience is negative rather than positive. It does not command us to gratify the particular feeling which influences us at the moment, but it forbids us to do so when the gratification is inconsistent with the higher claims of moral obligation. It forbids us to relieve a natural appetite when our duty to God or man requires that we should abstain; it forbids us to relieve a case of distress with money due, for instance, to the payment of a debt or the performance of a promise. Where no higher obligation interferes, the feeling may be innocently or beneficially gratified; but the gratification is not instigated by conscience; but merely approved or permitted. The feeling itself is one which, by the constitution of our nature, we cannot but have on certain occasions, "Affections, as joy and grief, and fear, and anger, with such like, being as it were the sundry fashions and forms of appetites, can neither rise at the conceit of a thing indifferent, nor yet choose but rise at the sight of some things," (Hooker, E. P., I, 7, 3). and which therefore, as necessary, cannot of itself have the character of duty; (*Απορον δέ ἴσως τὸ ἀκούσια φάναι ὅν δὲ ὁρνεῖσθαι.*) *Arist. Eth. Nic.*, III, 1); the active consequent upon that feeling is prompted by the natural operation of the feeling itself: conscience when its sanction is given, does not strictly speaking, *command* the particular act, but rather *approves* it, as one of the lawful modes of discharging an acknowledged general duty.

In fact, in the twofold office of conscience, as commanding acts of one kind and forbidding those of the opposite kind, we may observe a distinction similar to that which exists between the corresponding portions of the moral law, as exhibited in the Decalogue. On the negative side, the prohibition is sharply and clearly defined, and touches each and every individual act, under all possible circumstances and occasions. "Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal:"—these are precepts relating to separate and individual acts, about the application of which there can hardly be room for doubt or casuistry or hesitation between conflicting obligations. But on the positive side, a command such as "Honor thy father and thy mother," enjoins not an individual act to be done, but a general principle of conduct, concerning which a doubt may often arise whether every possible act of the kind is commanded or not: "What is the extent of a father's claim upon the service of his son and what kind of honor is to be paid to the father:" are questions which are instanced by Aristotle among those by no means easy to answer accurately, and which the philosopher himself rather evades than attempts to decide. (*Ethics Nie*, 9). A similar distinction may be drawn with reference to the natural conscience, even in its highest and most enlightened state. Like the Decalogue, its decisions are partly affirmative, partly negative; it enjoins some things and forbids others; but the things which it forbids are individual acts, having no reference to further consequences and having everywhere and at all times the same character; while the things which it commands except in the special cases in which definite commands are given by external authority respecting the means by which the duty is to be performed; thus, for example, the precept to keep the Sabbath Day holy is affirmative, but the particular mode of so doing is left open to question, except in so far as the doubt is solved by special divine precepts of things which are or not to be done. So again the precept to honor our parents is affirmative, but the mode of doing so is not determined except in cases where the parent issues an individual command which it is the duty of the child to obey) are general principles or ends, admitting of being exemplified in different ways or attained by different means; and which therefore, in the single acts to which they lead, exhibit, not the immediate and imperative

command of a moral law, but the termination of a reasoning process of deliberation and preference.

In a former article (see above), I attempted, by an examination into the nature of conscience and into the source of its authority, to furnish a few hints towards the decision of two important practical questions; first, whether, conscience is always the representative of the law of God; and, secondly, whether it is the only representative of that law. The object of my present remarks is to throw some light, if possible, on the difficulties of a third question, much discussed by casuists—namely,—Granting that conscience, like other human powers, is liable to error,—has an erring conscience, so long as it exists, the same authority over the actions of the man, as if it were infallible?—Is conscience, at all times and under all circumstances, the Supreme Judge from whose sentence there is no appeal, who may, as knowledge advances, reverse his own decisions, but who cannot, in any state of knowledge, be overruled by another authority? This question has been frequently answered by eminent casuists in the affirmative; (See Ames, *De Conscientia*, Lib. I, C. 4; Jer. Taylor asserts that "because conscience when in error pretends God's laws, by them it still binds, till the illusion be discovered. *Ductor Dubitantium*, B. 8, Ch. 3, Rule 2. But he afterward modifies this general rule by distinguishing between measures of obedience, nearly as in the text); and yet there are consequences which follow from such an answer, which may make us hesitate to accept it absolutely and unconditionally. I will not now dwell upon such an extreme case as that suggested by the great critical moralist of the last century, who maintains that Abraham ought to have refused to obey the Divine command to offer up his son, on the ground that the obligation of the moral law is more certain and imperative than any possible evidence of a divine revelation to the contrary. (Kant *Streit der Facultäten*, p. 321, ed. Rosenkranz). If, as I have endeavored to show, the existence of a moral law necessarily depends on that of a Divine Lawgiver, the direct interposition of the Lawgiver Himself is but the substantiation of the higher and paramount in the place of the lower and delegated authority. The real effect, and frequently the purpose of instances of this character is not to determine the legitimate domain of conscience, but rather to suggest doubts of the truth of Scripture. But setting aside in-

stances like this of a supernatural revelation of God's will, and confining ourselves to those which may fall within the ordinary experience of men, we are still met by the difficulty that if the commands of conscience are in all cases obligatory and without appeal, there may be acts of duty which are at the same time acts of sin—duty in the eyes of man as commanded by an authority to which, even when in error, obedience is due; sin in the eyes of God who seeth not as man seeth. Such an instance is that which St. Paul witnesses against himself: "I was a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly and in unbelief." (I Tim. 1:13).

A hint (it can be little more) towards the lessening, if not the solution of this difficulty, may perhaps be obtained from the distinction which I have already noticed between the affirmative and the negative precepts of conscience. The one commanding primarily and immediately the cultivation of general principles, the other forbidding individual acts. With regard to the latter, the precept of St. Paul is clear and decisive. "To him that esteemeth any thing to be unclean, to him it is unclean." (Rom. 14:14). The act is one which is or is believed to be sinful: the abstinence from such an act, even if the conscience be mistaken in condemning it, can never be the neglect of a duty; but, at the utmost, the mere renunciation of a lawful enjoyment or advantage. And the same will be the case with affirmative precepts, whenever the general voice of the moral law is supplemented by the particular precepts of lawful authority. We are commanded by the moral law to honor our parents: the particular precept of the parent, "Do this," supplies the manner in which the honor on that occasion is to be shown. So too the holder of an office is bound by conscience to perform the special duties of that office; the subject of a lawful government is bound to obey the special laws of that government; the giver of a special promise is bound to the performance of that promise. On all these there is an obligation to the performance of certain definite acts, an obligation not dictated by fear of consequences, but by moral duty;—"we must needs be subject, not only for wrath; but also for conscience sake." (Rom. 13:5). Such obligations are cancelled only when they are in conflict with the more direct commands of the higher authority on which all moral obligation ultimately depends, when the recusant can truly urge as the

ground of his refusal, "We ought to obey God rather than men."

The chief practical difficulties will usually arise with reference to the other class of moral precepts,—those, namely, in which the obligation immediately relates to a general principle or course of conduct, it being left to the judgment of the individual to determine the particular acts by which that general obligation is to be discharged. In such cases it may be fairly maintained that the liability of the judgment to error has a sensible effect in lessening the moral obligation. This is admitted by Jer. Taylor, *Duct. Dubit.* B. I, Ch. 3, Rule 2. "If an erring conscience dictates a thing to be good which is not good,—not to follow that dictate, and not to do that thing, is no sin, because every good is not necessary, and it may be good, or seem so; and yet to omit it in certain circumstances may be equally good and better.") A man, for example, has learned to doubt, or it may be totally to disbelieve, the truth of the religion in which he has been brought up, and in which thousands of his neighbors still find their rule of life, their happiness, and their consolation. Does it at once become the duty of such a man to enlighten the world with the truth to which he believes himself to have attained? Does the strength of his own conviction make it at once a duty to become the missionary of that conviction, to labor earnestly to bring others to the same state of mind as himself? Or may the thought that others, as wise, as honest, as diligent in seeking for the truth as himself, still hold firmly to the belief which he has rejected, permit him, though unconvinced by their arguments, though unshaken in his own convictions, to doubt whether the general obligation to promote the welfare of his fellowmen involves the special obligation to promote it in this particular way? In cases such as this, it cannot properly be said that the man is under a moral obligation to take the one course in preference to the other. The moral obligation binds us only to promote the end;—the good of our fellowmen: the question whether we should adopt a particular means towards that end, is one of calculation, of deliberation, of expediency; but not of duty, except in those cases in which the special command of a lawful authority has clearly and distinctively enjoined it.

Herein, too, we may observe, lies the just condemnation of those who say, "let us do evil that good may come," (Rom. 3:8),

who think that the end may sometimes sanctify the means. No end, however good, can sanctify evil means, because the prohibition to do evil forbids without exception each and every possible evil act; whereas the command to do good does not enjoin each and every possible mode of doing good, or what may seem to us to be good. In the latter case, it is often necessary to choose between various means to a proposed end; in the former, there is no room for choice, but an imperative duty to reject each and all alike. If morality were identical with utility, there could be no real distinction between the good end and the evil means; for good and evil would be such only through the ends to which they lead. It is precisely because morality is not identical with utility, that no amount of the latter can justify the slightest breach of the former; not because we may be mistaken in our calculation of consequences, but because the act is forbidden by the law written in our hearts and by the command of Him by whom the law was given.

And it is precisely because the obligation of the Moral Law cannot be explained as the mere impulse of an amiable feeling, or as the attraction of interest or expediency, personal or social, that it is necessary to mark off sharply and clearly the stern and uncompromising imperative of the one from the solicitations, the calculations, the inducements, of the others. How often do we hear the sacred name of duty and its cognate terms applied to actions which are openly and avowedly done for the sake, ultimately, of mere personal enjoyment or advantage: "I *ought* to show benevolence towards others, because my own happiness will be increased by doing so:" "I *ought* to cultivate the friendship of such a man, because he has power to promote my interests in life." (See Cumberland, *De Legibus Natura*, I, 12. These and such like spurious intruders into the domain of conscience must be banished from it if she is to assert and maintain her rightful supremacy as God's vicegerent in the heart of man. Confine the stream within its proper channel, and it will flow strongly, and clearly, and healthfully. Let it overflow and spread beyond its true boundaries, and it becomes languid, and stagnant, and corrupt. So too, it is with conscience in her proper sphere, the sphere of duty, and of duty alone. Apart from all the allurements of pleasure, apart from all the calculations of expediency, deriving her right and authority, not from the interests of the

world, but from the ordinance of God, she has one domain which no earthly power may dispute, she has one rule with which no earthly motive may tamper: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." (Eccles. 12:13).

Alliance, Ohio.

ARTICLE IV.

CHRIST'S WITNESS TO THE OLD TESTAMENT.

ANOTHER CHAPTER ON BIBLICAL CRITICISM.

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Perhaps it will not be entirely superfluous to state briefly what is the teaching of the liberal critics relative to the Old Testament. We shall mention only the main points of their contention.

First, they hold to the documentary theory of the Pentateuch—that is, that at least four different documents are to be discovered in this portion of the Bible. These documents are labeled J, E, D and P, corresponding to the terms Jehovistic, Elo-histic, Deuteronomic and Priestly. They were edited and welded together more or less crudely and blunderingly by various redactors, until they were finally cast into their present form. By a process of literary analysis and dissection the critics maintain that they are able to separate the Pentateuch—or, rather, the Hexateuch—into its various original component parts.

The original documents were not composed at an early age, as the Bible history would lead us to believe, nor even edited and compiled by Moses, but J had its origin about 800 B. C.; E about 750 B. C.; D about 620 B. C., and P about 444 B. C.; between the last date and 280 B. C. this last document was joined with JED by a final redactor; and thus we have the Hexateuch in its present form. Who the original writers were, and why they wrote, no one knows. By some of these critics not a word is said about the Holy Spirit having had any part in the composition of this portion of the Bible; all of it is attributed to a purely human origin and development. Others try to hold to a doctrine of inspiration, but it surely is very indeterminate and nebulous. There is, in fact, little or no intimation in the work of the critics that "holy men of old wrote as they were moved by the Holy Ghost."

In the second place, the narrative portions of the Old Testament are, according to the critics, not historical, but largely

mythical, legendary or allegorical. To make good this statement, we insert here a quotation from a recent writer of this school, who says: "We find in the first chapter of Genesis early traditions of creation, either from Babylonian or prehistoric Semitic tribes, adapted to the monotheistic belief of Israel. The ages described were marked by myth, allegory and primitive ideas as to the method of creation and the origin and distribution of tribes and languages. The second period—the patriarchal—was bathed in an atmosphere of legend. The core of the stories was historic, but the note of legend and romance gave an idyllic and patriotic halo to the early patriarchal life of Israel. Abraham, Isaac, Jacob and Joseph were actual personages, but their biographies move in a glow of heroic idealism." Says Samuel Davidson: "The narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded are the exaggerations of a later age." ("Introduction to the Old Testament," p. 131). According to George Adam Smith, "the framework of the first eleven chapters of Genesis is woven from the raw material of myth and legend. He denies their historical character," and declares that he can find no proof in archeology for the personal existence of the patriarchs themselves. Later on, he admits the extreme possibility that the stories of the patriarchs may have historical elements at the heart of them. (See his "Modern Criticism and the Preaching of the Old Testament," pp. 90-106).

In his Bampton Lectures for 1903, Prof. Sanday, who is regarded as quite conservative in comparison with Kuenen, Wellhausen and Cheyne, advances some very tenuous ideas relative to the "divine element" in the books of the Old Testament. Another says of Dr. Sanday's view of "the divine element": "What that really is he does not accurately declare. The language always vapors off into the vague and indefinite, when he speaks of it," that is, the divine element. "In what books it is he does not say." Here are a few quotations from Sanday: "It is present in different books and parts of books in different degrees;" "In some the divine element is at the maximum; in others at the minimum." He is not always sure where the divine element comes in. However, he is sure it is not in Esther, Ecclesiastes and Daniel. "If it is in the historical books," says a critic of Sanday, "it is there as conveying a religious lesson rather than

as a guarantee of historic veracity; rather as interpreting than as narrating." Anent another crucial matter, Dr. Sanday says: "However much we may believe that there is a genuine Mosaic foundation in the Pentateuch, it is difficult to lay the finger upon it, and to say with confidence, here Moses himself is speaking." Again: "The strictly Mosaic element in the Pentateuch must be indeterminate." And yet the account itself says again and again, in Exodus, Numbers, Leviticus and Deuteronomy, "The Lord spake unto Moses," "Moses spoke to the people," "Moses wrote in the book of the covenant." For an offset to Sanday's grudging deference to Moses, let any one take a concordance and see how often Moses is mentioned in the four books named above.

The third point in the teaching of the critics relates to the manner in which the Old Testament literature was imposed upon the Jewish people. According to the simple narrative of the Bible itself (2 Kings 22 and 23, 2 Chron. 34 and 35) Hilkiah, the priest, in the days of King Josiah, discovered "the book of the law" in the temple, which was then undergoing repairs, and handed it to Shaphan, the scribe, who carried it to the king, and read it to him. On account of the revelations made by the book, Josiah became deeply penitent, and brought about a reformation among the people of Judah. The Chronicler (2 Chron. 34:14) says distinctly that the book was "the book of the law of Jehovah given by Moses." So far the Bible. It is all very simple and clear, has an air of reality, and reads like veritable history.

But the critics—what say they? To them it seems to matter little what the Bible itself really says; they must reconstruct the history to fit it to their theories, which they do in this wise: Hilkiah and his fellow-priests, being moved by the laudable desire to reform the people of Judah, who had gone far astray from God, deliberately composed this book of the law themselves, pretended that they had found it in the temple, attributed it to Moses to give it an air of antiquity and authority, and thus foisted it upon King Josiah and his subjects. And king and people received it, too, apparently without question or examination. How they could be so easily deceived, if they really knew nothing or little about Moses and the book of the law, is, to our mind, one of the outstanding and astounding miracles of the disintegrating criticism. On the part of Hilkiah and his coadjutors this book of the law was a pure forgery, to call things by their right name; but

the critics do not want so harsh a name given to the transaction. It should be called only a "pious fraud," and was quite justifiable in view of the righteous desire on the part of the priests to inaugurate a real reformation. Thus the Jesuitical motto, "The end justifies the means," finds advocates among the expert "modern" critics. And thus, too, the element of inspiration is carefully guarded and upheld by them! Perhaps the inspiration in this enterprise was the priestly desire to reform the people. Well, if the Holy Spirit moved the priests to try to bring about a much-needed reformation, why did He not inspire them as well to use honest and straightforward means? Another query that rises in our mind is this: If the people would believe the priests when they perpetrated a literary forgery, why would they not have believed them just as readily if they had come forward with a clear, ringing, honest proclamation of the law of righteousness and the need of repentance and reform? To our way of thinking, they employed the more difficult method, and the one that was the less likely to succeed.

However, this is not the end. The people of Judah soon relapsed into idolatry, and were carried away into captivity to Babylon. Under the leadership of Nehemiah and Ezra, many of them were led back from their exile, and then, in order to reform them again, Ezra and his priests had recourse to a method of forgery similar to the one that had succeeded so remarkably in the days of Josiah. Again the book of the law, falsely attributed to Moses, was brought out; and, as in the first instance, so now the people accepted the imposture, and followed the lead of their deceivers. Even the Samaritans, though repudiated by Nehemiah and plotting against the returned exiles, nevertheless, in some mysterious way, were induced to receive the Pentateuch from the hands of their enemies as the inspired writing of Moses! It is past belief what an influence that "mythical" Moses exercised over those Jews and Samaritans. In the hands of Hilkiah and Ezra his name seemed to be a name to charm by. What they as living, actual persons could not accomplish, that was comparatively easy for a mythical character to do!

Now, the foregoing, according to the critics, is the theory of the composition and history of the Old Testament; for the Psalms, Proverbs and Prophecies are treated in practically the same way by these dexterous analysts. Although we have hint-

ed at some of the difficulties that these hypotheses encounter, our chief purpose in this paper is to show that it is entirely out of accord with the testimony of the New Testament relative to the Old. We have no desire to use an *ad hominem* argument, nor to make an appeal to policy or fear; yet we do feel impelled to point out the gravity of the situation, if the views of the liberal critics should become prevalent. Every man should look before he leaps; that is only the dictate of common sense; and so the critics themselves should try to realize what will be the effect of their advocacy upon the faith of the people in Christ and His Gospel as set forth in the New Testament. However, if the pulverizing critics insist on looking at the Old Testament in a purely critical and dispassionate spirit, we will also try to consider, in the same temper, Christ's attitude toward those ancient Scriptures.

That Christ had before Him the same Old Testament canon that we have to-day no critic will undertake to deny. The Old Testament canon was established several centuries before the time of our Lord. We cannot take the time to prove this statement historically, but the facts are set forth in a number of recent works on Biblical criticism. We would especially refer to Dr. A. J. F. Behrends' valuable book, "The Old Testament Under Fire," pages 79-85. Even Prof. Sanday "cannot resist the historical evidence that a hundred years before Christ the Old Testament, as we now have it, was universally regarded as inspired Scripture;" so says Dr. Behrends. Let this fact be kept in mind, then, that Jesus referred always to the very same Old Testament which we have to-day.

Now, how did Christ look upon the Old Testament? It is evident that He regarded it as the veritable Word of God; else why would He say to Satan, "It is written," and then quote from Deuteronomy, as if that were the end of controversy? Why did He so often refer to incidents in the Old Testament as being paralleled by incidents in His own career? Why did He say, "To-day is this Scripture fulfilled in your ears?" Why did He say that not a jot or tittle would pass from the law till all be fulfilled? Again and again He spoke about the prophecies of the Old Testament being fulfilled in Him. Since no one but God can foresee and predict the future, Jesus must have believed that the prophets were inspired, or they never could have uttered

prophecies that were exactly fulfilled so many centuries after their proclamation.

Various subterfuges—at least, they seem so—are employed by the critics to account for Christ's attitude of reverence toward the Old Testament. They maintain, for example, that He accommodated Himself to the views of the Jewish people with whom He associated. That means, put in plain language, that, though He knew better, He treated the Old Testament as if it were historical and the Pentateuch as if it had been written by Moses; and this He did simply because the Jews held that view, and He did not want to antagonize them. Was not that disingenuous in Christ? Was it not a case of trimming? Could He have properly called Himself "the truth," if He pretended that the Old Testament was historical and the law the work of Moses, when He knew they were not? Really what becomes of our Lord's integrity in such circumstances? More than that, if the critics are right, and He knew it, why did He not tell the truth about the Old Testament Scriptures? Why did He permit His followers for centuries to rest under error in so vital a matter? In a very few words He might have told them that much of the Old Testament was lacking in "the divine element," and that Moses wrote little or none of the Pentateuch. He was careful to tell the Pharisees that they had glossed and corrupted the Scriptures, and were teaching for the true Scriptural doctrine the traditions of men. He said bluntly to the Sadducees, "Ye do err, not knowing the Scriptures, nor the power of God." While He was so fearlessly pointing out their errors in this respect, why could He not just as plainly have told them the truth about the origin of the Scriptures? Instead of doing that, He actually defended the Scriptures against their false interpretations.

Perhaps it may be replied that it was not safe to disturb the faith of the Jews in the Old Testament. Then error is safer than truth, and yet Christ said, "Ye shall know the truth, and the truth shall make you free." And He promised His disciples that the Holy Spirit would "lead them into all truth." Besides, if it was not safe then for Christ to disturb the implicit faith of the Jews in their sacred writings, is it safe for the critics to disturb the faith of the people now?

However, the critics who are anxious to be considered evangelical have another explanation ready at hand, and that we must

now deal with. They say that Christ, in the days of His humiliation, was not endued with all knowledge; that there were many things He did not know, because He had assumed human nature and with it human limitation. There was, they contend, an actual kenosis of the divine. To uphold this view they quote Luke 2:52: "And Jesus advanced in wisdom and stature, and in favor with God and man." Also: "But of that day and hour knoweth no man, not even the angels of heaven, neither the Son, but the Father only." (Matt. 24:36).

But the arguments of the critics are not sound. In the first place, Jesus was divine as well as human. While in and of His humanity by itself He was not omniscient, yet in His divinity He was, just as is declared in John 2:25: "He needed not that any should bear witness concerning man; for He Himself knew what was in man." Again and again He displayed wisdom and knowledge that were far beyond mere human attainment; for instance, when He said to the Scribes and Pharisees, "Why reason ye in your hearts?" (Luke 5:22); when He knew the woman had touched him in the throng (Mark 5:30); when He predicted His own betrayal, death and resurrection, the destruction of Jerusalem, the day of Pentecost, and the remarkable spread of his kingdom. Now if He was endued with supernatural wisdom in so many ways, why should He not have known that Moses did not write the Pentateuch and that large portions of the Old Testament were mere myth and legend?

Again, even if we were to admit that, because of the kenosis, Jesus did not know all things, especially such things as the Father saw fit to hide from Him for the time being, that is very different from attributing *erroneous* teaching to Him. Nowhere does He admit that He taught error; but, on the contrary, he always claims to teach the truth and only the truth. If He ever taught error, He could not have been a perfect man, and therefore could not have been a true example for the world. Kenosis or no kenosis, He declared that He always did the will of His Father (John 5:30), and kept His commandments (John 15:10), and spoke as the Father taught Him (John 8:28). Therefore He must have always taught the truth, having been, during the period of His humiliation, completely under the guidance of the Father, to whose will and direction He submitted in all things. But if He everywhere gave the impression that He

thought the Bible was the fully inspired Word of God and that Moses gave the law, then He taught error by implication, and did it throughout His whole life, even after His resurrection. Surely that view would destroy the perfect manhood of our Saviour, to say nothing of His Godhood. The doctrine of the kenosis of the Logos, therefore, even if it be admitted, cannot be employed to bolster up the disintegrating theories of the critics; for if Christ taught error, either directly or by implication, His Messiahship is made null and void; He broke the law of God, and so could not have fulfilled all righteousness. What that means respecting faith in Christ all must know without preachment on our part.

Nor is that all. If there was a kenosis of the Logos, it ceased with our Lord's resurrection, when His state of exaltation was in process. Read the beautiful story of Christ's meeting with the two disciples on their way to Emmaus, and you will see that He speaks most emphatic and unequivocal words respecting the Old Testament: "And He said unto them, O foolish men, and slow of heart to believe all that the prophets have spoken! . . . And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself" (Luke 24:25-27). And it would seem that the Holy Spirit sanctioned and emphasized His teaching respecting the Old Testament, for the two disciples afterward said one to the other: "Did not our hearts burn within us, while He spake to us in the way, while He opened to us the Scriptures?"

It may be said in reply that it was not important for the disciples to know anything about the questions of criticism that are now agitating the public mind, and therefore He did not go out of His way to give them unneeded information. If that is true, perhaps such information is not important to-day. Why should it be needed now, if not then? And if it is not necessary or important, why all this painstaking and infinitesimal labor to establish the critical theories? There are men in more than one theological school who are spending all their time and strength in searching sea and land to make good their views and to exploit them before the world. And they are compelling evangelical scholars to spend just as much precious time and effort to investigate the facts and learn whether the new theories are true or not. And all this over questions that it was not worth while for our Lord even to mention or hint at!

Still another consideration is apropos at this place. We have already said that Christ could never have taught untruth or error without nullifying His perfection as the God-man. Still, we know that He reserved some truths to be revealed by His Spirit after His ascension to the right hand of God; for He said (John 16:12, 13): "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He shall guide you into all truth; for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come." The question now is, did the Holy Spirit ever impart to the disciples any hint that the Old Testament was not throughout the Word of God; that it was largely composed of myths, traditions, legends and allegories; that its historical narratives were bathed in an atmosphere of folklore; that only a very small portion of the Pentateuch was written by Moses; that the Hexateuch is composed of various documents loosely strung together by redactors; that most of the law and its historical setting was forged by Hilkiah and Ezra, and then foisted upon the people as an ancient composition to bring about a spiritual reformation? Were any of these "assured results" of the higher critics among the things that the disciples "could not bear" at the time, but that the Spirit afterward revealed to them? The answer is, No! On the contrary, the apostles everywhere treat the Old Testament just as their Master did—as if it were the veritable Word of God, and as if there were not the remotest doubt about it. At Pentecost, under the most powerful influence of the Holy Spirit, Peter arose and preached an epoch-making sermon that brought three thousand people to their knees. How did he treat the Old Testament? He quoted a long passage from the prophet Joel and two passages from the Psalms of David to prove that Jesus was the Messiah and that now He had poured out the Spirit upon His Church. He quoted from the Old Testament as final authority to those Jews who had crucified Christ, and never hinted that the Psalms were written in the days of the Maccabees, or that the prophecy of Joel was written long after the prophet lived! Under the Spirit's dominance that would have been the time to tell the truth and the whole truth. But how many people do you suppose would have been converted on Pentecost, if Peter had gone into the critical and

dissecting process in his dealing with the Old Testament? The very fact that the Holy Spirit used the Word of God so effectively on that day, causing thousands to cry out, "What shall we do?" affords convincing proof to the evangelical scholar and believer that He—the Holy Spirit—placed His stamp of endorsement upon the Old Testament as God's inspired truth.

Subsequently when Stephen, at the time of his martyrdom and under the power of the Spirit, delivered his wonderful swan sermon, he recited a resume of the Old Testament history, beginning with the call of Abraham away back in Genesis. And he rehearsed it all as if it were actual history. Throughout, God is represented as inspiring and directing His servants Abraham, Isaac, Jacob, Joseph, Moses, Aaron, David and Solomon. Nor is there a hint that any of these characters were mythical or legendary. If they were, the Spirit was not guiding Stephen into the truth.

In course of time Peter wrote three epistles. Did the Holy Spirit, whom Christ promised to the apostles, lead Peter to any of the higher critical conclusions respecting the Old Testament? Perhaps by this time, at all events, his faith would be strong enough to bear the truths that were too profound and mysterious for him before the Spirit came. But, no! instead of being led to treat the Old Testament as a human book, full of traditions, myths, legends and historical and other errors, he actually wrote the following sublime tribute to the Hebrew Scriptures (2 Pet. 1:19:21): "And we have the word of the prophecy made sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn and the day-star arise in your hearts: knowing this first, that no prophecy of Scripture is of private interpretation; for no prophecy ever came by the will of man; but holy men spake from God, being moved by the Holy Spirit." This passage, this great passage, indeed, should be pondered well before men go over to the positions of the radical criticism. Is it any wonder that many good men cannot see how any one can hold to those positions and yet consistently lay claim to being truly evangelical?

But perhaps Paul, who was a highly educated man and who also claimed to have the Spirit of Christ, received more light than his fellow-apostles as to the real status of the Old Testament. He was a bold and fearless thinker, never accepting anything ex-

cept on the best evidence, and he was just as courageous in proclaiming what he believed to be the truth. Did he utter a word in all his writings that would give the least color to the "myth-legend-allegory" theory? Did he ever hint that anything in the old Bible was not inspired, or that Moses was not a real character, or that he was not the author of the books commonly ascribed to him? Not a word. Had he known these things, he surely would have been honest enough to concede them. In his contest with the Judaizing teachers he might have made telling use of the higher critical theories, by saying that most of the Old Testament was legendary, that the "divine element" was very indeterminate, that the law was not Mosaic, that many of the prophecies were written after the predicted events had occurred, that most of the Old Testament was fiction invented by Hilkiah and Ezra, and that, therefore, they—the Jews—were entirely mistaken in supposing that they would need to keep the ceremonial law. What an advantage that would have given him in the argument! But, behold! he never used his opportunity. He treated the Old Testament as if it was the very Word of God, and mobilized his arguments along an entirely different line—that is, by showing that Christ was the fulfillment of all the divinely given types and symbols and prophecies of the Jewish covenant. Note his commendation of the Old Testament in 2 Tim. 3:14-17: "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the Sacred Writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture is God-breathed (*theopneustos*), and is profitable for teaching," etc. (We give the translation which we believe to be the correct one.) Does that sound like the declaration of a man who had vague, indeterminate ideas of the inspiration of the Sacred Writings which were "able to make wise unto salvation?" If the negative critics are right, the Holy Spirit must have led Paul into error rather than into truth.

And now having, as we think, established the position that Christ and His apostles looked upon the Old Testament as the veritable Word of inspiration, and that they never for a moment gave a hint that it was not historical when it professes to recite history, let us examine somewhat in detail Christ's treatment of its records. We will see that in every case it is diametrically op-

posed to the positions of the analytical critics. True, as Dr. T. E. Schmauk says so well in his acute work, "The Negative Criticism and the Old Testament," we must not make Christ responsible for merely human teachings, speculations and interpretations; and therefore we appreciate that here we are treading on sacred ground, and must be as judicial as possible. However, knowing that in Christ's day the Old Testament canon was precisely what it is to-day and that the Jews regarded it as the Word of God, we may very readily infer Christ's attitude toward it from His manner of quoting it and referring to it. We will see that He treated all the books of the Pentateuch as Sacred Writing and attributed at least large portions of them to Moses.

First, as to Genesis. In Matt. 19:3-12 there is the account of a contest between Christ and the Pharisees relative to divorce: "And there came unto Him Pharisees, trying Him, and saying: Is it lawful for a man to put away his wife for every cause?" Now observe His answer: "And He answered and said: Have ye not read that He who made them from the beginning made them male and female, and said For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh? What therefore God hath joined together, let no man put asunder." Turn to Gen. 2:18-25, where you will find the writing or history to which Christ referred and from which He made a direct quotation. There is also a clear allusion to Gen. 1:27, where we read, "Male and female created He them." He refers to a book, for He says, "Have ye not read?" What book could it have been but the book of Genesis? Observe again that He says: "He who made them from the beginning." The antecedent of "He" is God. So Christ taught by the clearest possible inference that God created man and woman in the way described in the first and second chapters of Genesis, and on this divine and historical fact He bases one of the most vital practical laws of human life, namely, the true rule of marriage. But suppose the Genetical account is only "tradition," "myth," "allegory!" Would the divine Christ found an organic relation of human life on a mere fiction? No, that would be frivolous, inane. What would you think of a reformer to-day who would try to base a fundamental law of life on the Greek or the Norse mythology? Therefore we have our Lord's own direct and unequivocal testimony to the his-

torical veracity of the first and second chapters of Genesis. No doubt of this fact is possible because Christ adds: "What therefore God hath joined together let not man put assunder." What insincerity it would have indicated for Christ to say this, if He knew that the Genetical story was only mythical! That would have been using the *ad hominum* argument, and, worse still, *ad captandum* trickery.

In the next place, Christ endorses the story of Abel as recited in the fourth chapter of Genesis. See Mat. 23:35 and Luke 11:51: "That upon you may come all the righteous blood shed on earth, from the blood of Abel the righteous unto the blood of Zachariah," etc. How could the hard-hearted Jews be guilty of the blood of Abel if he was only a legendary character? To give point to the reference, He calls him "Abel the righteous," showing that He accepted the Old Testament narrative at its face value and in all its details.

In Matt. 24:37-39 (also Luke 17:26f.) our Lord refers to Noah as a historical personage. The passage is familiar: "As were the days of Noah, so shall the coming of the Son of Man be," etc. If Noah was a mythical character, Christ surely would not have compared the event of the flood to His own second coming, which he meant to teach would be a real occurrence. Such an allusion would have indicated either misinformation or insincerity, and the illustration would have lost all point.

The patriarchal age is often said by the critics to have been "bathed in an atmosphere of legend," only "the core of the stories" being historic. Other critics go still further and deny the historic reality of the patriarchs *in toto*. Still others contend that they are only the names of tribes. What did Christ think, or, at least, what did He profess to think? "Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told the truth: this did not Abraham" (John 8:39, 40). Later in the same chapter (8:56-58) he says, under the most solemn circumstances: "Your father Abraham rejoiced to see my day; and he saw it and was glad. . . . Before Abraham was born, I am." How could have Abraham been born and how could he have rejoiced, if he was only a mythical character? Or if only the core of the stories is true, how are we to know whether Christ had seized upon that core or not, seeing that He accepted the entire

Old Testament as the Word of God? Again Jesus refers to the three patriarchs in one breath as follows (Matt. 8:11): "And I say unto you that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." That would be a most ridiculous way to refer to mythical characters, or even "actual personages" whose "biographies move in the glow of an heroic idealism." Perhaps then, the kingdom of God is only mythical, or else only moves in a glow of idealism. We confess that we do not believe it right thus to destroy the reality and realism of the historical portions of the Bible. Here is another of our Saviour's marvellous statements: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:31, 32). This remarkable passage deserves special notice. First, it is a quotation from Ex. 3:6, showing that Christ regarded Exodus, as well as Genesis, as historical. Of course, in Genesis God is referred to more than once as the God of the three patriarchs, though perhaps they are not all mentioned there in a single sentence. Then, Christ says, "that which was spoken unto you by God." So it could not be a myth, according to the Lord. And again this passage proves that, in Christ's view, these patriarchs not only had a real existence on the earth, but had a real existence even in Christ's day, for "God is not the God of the dead, but of the living."

Take note, too, how Christ refers to Abraham in his parable of the rich man and Lazarus, representing him as alive and fully conscious in heaven, called by the Jews Abraham's bosom.

Another Genetical reference is found in Matt. 10:15: "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Also Matt. 11:24; Luke 10:12. In this connection Luke 17:32 may be quoted: "Remember Lot's wife." Here we have Christ's own most solemn appeal to the people of his day to repent and accept His Gospel, upon the ground of the terrible fate that overtook the cities of the plains and the wife of Lot, as recorded in the nineteenth chapter of Genesis. If that story was a myth or fable—well, no more need be said. Thus we see that Jesus treats the outstanding events of the book of Genesis as historical. We have

also noted that in one instance He appeals to an incident in the book of Exodus.

Let us now scrutinize Christ's allusions to Moses and his writings, and see whether He gives any color to the idea that Moses was mythical, or had only a small share in the production of the Pentateuch. Our first reference will be to Mark 12:26 (cf. Luke 20:37): "But as touching the dead that they are raised, have ye not read in the book of Moses, in the passage about the Bush, how God spake unto him, saying, I am the God," etc.? Here the reference is to Exodus 3:16. But the negative critics say that Moses did not write the Pentateuch, including Exodus. But Jesus expressly calls Exodus the book of Moses. The issue seems to be squarely between the critics and Christ. Our Lord also treats the event as historical, while many of the critics regard it as merely legendary.

Our next reference is to Matt. 22:34-40, where Jesus told the questioning lawyer which were the greatest commandments—love to God and love to neighbor, adding: "On these two commandments the whole law hangeth, and the prophets." Now where in the Old Testament do we find these passages? The second in Lev. 19:18; the first in Deut. 6:5. That seems pretty strong endorsement of the inspiration of those two books, especially in view of the fact that He calls these two commandments the greatest of all, and always insists on the keeping of them as essential to eternal life. Examine, next, John 3:14: "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up; that whosoever believeth may in Him have eternal life." Here is a reference to Numbers 21: 8, 9, giving Christ's sanction to this book of the Pentateuch, and ascribing the lifting up of the brazen serpent to Moses. Besides, here is Christ's positive admission of the miracle of healing that resulted from merely looking at the suspended serpent. Unlike the rationalists, Christ did not try to elide the miraculous element from the Old Testament. The assertion of Samuel Davidson, "The miracles recorded (in the Pentateuch) were the exaggerations of a later age," would hardly agree with the teaching of our Lord. We have now found Jesus making explicit reference to Genesis, Exodus, Leviticus and Numbers (also Deuteronomy, *ut infra*.) At the time of His temptation by Satan (Matt. 4:1-11) He overcame the evil one by three quotations from the Old Testament, all of them

found in Deuteronomy, the last book of the Pentateuch. (See Deut. 8:3; 6:16; 6:13). In each case He makes the solemn asseveration, "It is written," as if He were quoting from a divine authority that even Satan would have to acknowledge. And it is a fact that, according to the Gospel, these quotations from Deuteronomy did silence the devil, and cause him to relinquish his enterprise of tempting the Son of God. Wonderful that a myth or legend would have such a crushing effect upon the devil! One would have thought that he would have gloated over Christ, and told Him that, in the nineteenth and twentieth centuries, the critics would prove the book of Deuteronomy to be only a "pious fraud" of Josiah's or Ezra's day! Note how decisive and sure Christ is about the inspiration of Deuteronomy: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." How does such language agree with the uncertainty of Sanday and some of the other critics, who say we cannot tell which parts of the Pentateuch are inspired and which are not?

Having seen that Christ puts His stamp of approval on all the books of the Pentateuch by quoting from them as authoritative, we must investigate His position relative to their Mosaic authorship. What does He teach? There is John 5:45-47: "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" He was rebuking the Jews, who misinterpreted Moses' writings, and therefore did not see their inner prophetic character. What writings were regarded as the writings of Moses by the Jews—the very Scriptures on which they had set their hopes? They were none other than our present Pentateuch, which the Jews then, and for several centuries prior, believed was the composition of Moses. In this passage Christ takes it for granted that Moses wrote the Pentateuch, and even makes the remarkable statement that this writing would accuse the unbelieving Jews before God the Father. What absurdity this would be if the Pentateuch is made up of a number of unauthenticated documents, by whom written nobody knows, why written nobody knows, and when written nobody knows!

Another significant passage is Matt. 19:7, 8: "They say unto

Him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so." The reference is to Deut. 24:1-4, which Christ attributes to Moses. The same statement is registered in Mark 10:3. Referring to Mark 12:18-27, we note that the Sadducees said to Jesus: "Teacher, Moses wrote unto us, If a man's brother die," etc. Jesus rebuked them in this way: "Is it not for this cause that you err, because ye knew not the Scriptures nor the power of God?" He admitted here that Moses wrote Deuteronomy 25:5, and called it part of "the Scriptures." We have already alluded to the 26th verse of Mark 12: "Have ye not read in the Book of Moses, in the passage about the bush," in which Jesus calls Exodus the book of Moses. This is strengthened by the parallel passage in Luke 20:37, where Moses is again mentioned in connection with the burning bush. It is most significant that, in the parable of the rich man and Lazarus, Christ puts these words into the mouth of Abraham, who was speaking to the rich man in torment: "They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." As Jesus was addressing this parable to the Jews, who regarded the Pentateuch as the work of Moses, He must have meant the same document, which He plainly teaches is of more evidential and convincing value than the appearance of some one from the realm of the dead. No less striking was His conversation with the two disciples on their way to Emmaus, after His resurrection (Luke 24:27): "And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." Afterwards they declared that their hearts burned within them as He opened to them the Scriptures. Here again the reference must be to the Pentateuch as the work of Moses, which is sharply distinguished from the prophets.

Most significant is the passage in John 7:19: "Did not Moses give you the law? And yet none of you doeth the law." Also verses 22, 23: "Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the Sabbath ye circumcise a man. If a man receive circumcision on the Sabbath that the law may not be broken, are ye wroth with me because I have made

a man every whit whole on the Sabbath?" He asserts that Moses gave the law—Moses, remember, not some "great unknown." Moses also gave the Jews circumcision, referring to Lev. 12:3; and yet so accurate, so scrupulously true to the Old Testament history, He would be, that He says parenthetically that circumcision was not really given by Moses, but that it came down to him from "the fathers." Now read Gen. 17:9-14, and you will see that Christ put His own divine seal upon the historicity of the covenant that God directly made with Abraham, when He commanded him to have every male circumcised. With our Lord there was no minimizing of "the divine element" in the Old Testament. Once when a leper was healed, Christ said to him: "See thou tell no man, but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." The Pentateuchal reference is to Lev. 13:49; 14:2ff. It would almost seem as if Jesus purposely meant to preclude the modern view that Moses had little or nothing to do with the production of the five books traditionally assigned to him.

And what was Christ's attitude toward the law as a whole, which He often called the law of Moses? Did He treat it as if it had come from God, and were an essential organism in the divine plan of redemption? Yes; He said (Matt. 5:17, 18): "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass from the law, till all be accomplished." In Luke 16:17 He puts it still more emphatically: "But it is easier for heaven and earth to pass away than for one tittle of the law to fail." Note Matt. 7:12: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." When a certain lawyer came to Him and said, "Teacher, what shall I do to inherit eternal life?" Jesus answered, "What is written in the law? how readest thou?" Jesus had a remarkable habit of appealing to the law as the final authority. The lawyer then quoted the two chief commandments from Deuteronomy and Leviticus, when Jesus made the following pregnant statement: "Thou hast answered right: this do and thou shalt live" (Luke 10:25-28). After His resurrection, in the solemn moments before His ascension to the right hand of God, as He was given to the apostolic group His last commission,

He said: "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and the prophets, and the Psalms concerning me" (Luke 24:44). Verse 45: "Then opened He their mind that they might understand the Scriptures." Can any one read such passages without realizing that our Saviour accepted the Old Testament as the veritable word of God? In one of His collisions with the angry Jews, He said (John 5:39): "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." Rebuking Peter in the garden of Gethsemane for using his sword, Jesus said (Matt. 26:53,54): "Or thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels? How then should the Scriptures be fulfilled that this must be?" In Mark 14:49 He said: "But this is done that the Scriptures might be fulfilled." On the cross He quoted from the twenty-seventh Psalm, when He cried: "My God, my God, why hast thou forsaken me?" Also in John 19:28 "After this Jesus, knowing that all things are now finished, that the Scriptures might be fulfilled, saith, I thirst." In this place the reference is evidently to Ps. 69:21. So intent was our dying Lord on fulfilling the Scriptures.

Let us examine Christ's testimony to other portions of the Old Testament which many of the critics have been dissecting and whose divine authority their views would practically invalidate. According to Luke, Jesus returned, after His baptism, to Nazareth, and went into the synagogue on the Sabbath. The prophecy of Isaiah was handed to Him, and He read from the fifty-first chapter. Then He said, "To-day hath this Scripture been fulfilled in your ears." Thus we have His witness to the book of Isaiah, which has been so much hacked to pieces by the more radical critics. In Matt. 13:14ff He quotes from Isa. 6:9,10, where it is said, "By hearing, ye shall hear, and shall in nowise understand," etc. In Matt. 15:7ff. He quotes as authoritative Isa. 29:13: "This people honoreth me with their lips," etc. There is no hint in His reference to a deutero or conglomerate Isaiah. Jesus referred to both Elijah and Elisha in Luke 4:25-27 as historical personages, and also to Naaman, thus placing His endorsement on the historical character of First and Second Kings. He made allusion to Elijah in connection with John the Baptist. Also at

the transfiguration scene He talked with both Moses and Elijah, and the subject of their conversation was His death at Jerusalem.

How numerous are His references to David! Again and again He accepted the title "Son of David" (Matt. 9:27; 15:22; 20:30; 21:9, 15; Mark 10:47; Luke 18:38). He justified David for eating the shew-bread (Matt. 12:3ff.; Mark 2:22ff.), an incident recorded in 1 Sam. 21:6, thus putting his stamp on another book of the Bible as properly historical. In the same passage He refers to Num. 28:9, 10, and quotes from Hosea 6:6—adding another book to the list which He treats as historical and authoritative. At Matt. 22:41-45 He not only admits that He is the son of David, but says: "How then doth David in the Spirit call Him Lord, saying, The Lord said unto my Lord," etc. What a crushing passage for the criticism of the pulverizing kind! The quotation is from Psalm 110:1, and Christ declares that David there wrote "in the Spirit." Yet many of the critics deny that any of the Psalms were written by David, but were composed during the exile and in the Maccabean time. They simply differ from Christ, that is all; but that is surely serious enough.

One of Christ's most telling references to the Old Testament is found at Matt. 21:42: "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected," etc.? The quotation is from Psalm 118:22. Another Psalm endorsed by our Lord as authoritative Scripture! Read Matt. 6:29 and Luke 12:27. Here Christ compares the lilies of the field to Solomon in all his glory, treating the great king as a real, not a mythical character. At another place—Matt. 12:42; Luke 11:31—He refers to the visit of the queen of Sheba to Solomon, and then adds, "A greater than Solomon is here." Had Jesus known anything about the "assured results" of the critics of the present day, He would have trodden very lightly when He referred to Jonah, or, rather, would have avoided him altogether; but, surprising as it may seem, He referred to this runaway prophet with just as much assurance as He did to Moses, David, Solomon, Elijah, Elisha and Isaiah. His references are extremely significant (Matt. 12:39-41; 16:4; Luke 11:29, 30). In the first passage He even refers to the great *crux* of the critics, that is, the miracle of the sea-monster that swallowed Jonah, and He actually employs it as a precursor of His own resurrection. Then He bases another of his most vital teachings on the re-

penitance of the Ninevites at the preaching of Jonah. Considering the importance, yea, the paramount nature, of the truths He desired to impress, it is inconsistent to think that He would have made such use of a merely fictitious or mythical character.

The book of Daniel has given the critics a vast deal of worryment, and they have handled it so ruthlessly that one conservative defender (Sir Robert Anderson), given a little too much to derision, has written a book entitled "Daniel in the Critics' Den." One of the critics, one, too, who desires to be regarded as evangelical, assigns the date of the book of Daniel to 164 B.C., and politely calls it "a romance." Such was not the view of Christ, who bases one of His most solemn and urgent injunctions upon a prophecy contained in that book (Matt. 24:15-18): "When, therefore, ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place," etc.

For a moment let us revert to Mark 7. After quoting from Isaiah, "This people honoreth me with their lips," etc., Jesus goes on to say: "Ye leave the commandment of God, and hold fast the tradition of men. And He said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition; for Moses said, Honor thy father and thy mother," etc. Then He goes on to reprove them for saying "Corban," and adds this decisive statement, "making void the Word of God by your tradition." Now the references here are to Ex. 20:12; 21:17; Lev. 20:9, and Deut. 5:16, while the first sentence refers to Isa. 29:13. All of these Scriptures He calls "the commandment of God" and "the Word of God," and the Pentateuchal passages He attributes to Moses. At John 10:35 Jesus says in parenthesis, as if to make sure He would not be misunderstood: "And the Word of God cannot be broken."

So far as we are now able to pursue our study, we have examined our Lord's allusions to the Old Testament. Nowhere does He give any hint of a document theory, of a natural evolution of religious ideas, of an exilic and post-exilic origin of the Hexateuch, Psalms and prophecies, of literary forgery and pious imposture in the times of Josiah and Ezra; everywhere He treats the Old Testament Scriptures as the veritable Word of God and the ultimate authority. Strangely enough Jesus does not make a single reference to Josiah, Hilkiah, Nehemiah and Ezra—the characters that bulk most largely in the estimation of the critics,

and almost the only ones that they are willing to regard as really historical. We wish to make no appeal to fear, nor lay any embargo on scholarship and investigation; but we do desire to make plain this one thing—that the critics of the negative and mediating schools should be fully conscious of the seriousness of their undertaking when they seek to eliminate or minimize the divine element in the Old Testament and attribute it to human origins. On the seriousness of the situation we do not stand alone. We quote from Dr. Adolph Saphir, whose admirable and uplifting book, "The Divine Unity of Scripture," lies before us:

"It is most important that all Christians should be fully convinced in their own minds that the testimony which Jesus bears concerning Moses and the prophets is decisive. It leaves not a vestige of doubt in the mind of any one who acknowledges that Jesus is the Son of God. It gives us a perfect and incontrovertible conviction that the Scriptures of the Old Testament are the Word of God. Many doubts, many objections, have been brought against this view, and I can only remind you in a few words of the tactics of the rationalists who do not believe in the divinity of Christ, who attempt to show that our Saviour accommodated Himself to the prejudices of His contemporaries, and that, although He Himself did not believe in the inspiration of the Old Testament, or in the existence of Satan, or in those who were possessed of devils as really possessed by them; still, adapting Himself to the ignorance and weakness of the Jews, and wishing to lead them, as it were, into a higher and nobler sphere of thought, He argued with them from the things which they admitted. Thus a course of action is suggested unworthy of the character of an honest man, unworthy of the dignity of a prophet, blasphemous as applied to Jesus, who is God over all blessed forever. Jesus who never for a moment accommodated Himself to the prejudices of the Pharisees and Scribes; who, with all the energy of His character, protested against the traditions of the elders; who, not merely in secret, but in the presence of all the people, declared that every plant which His Heavenly Father had not planted, however venerable and pious it might seem, must be rooted up,—how could He for a single moment teach what He knew to be untrue?" (Pages 52 and 53).

Worthy of pondering is a quotation from the acute little book of Dr. James G. Brookes, "God Spake all these Words," pp. 111,

112: "If the manner in which the writers of the New Testament speak of the Old is a proof of its supernatural origin and inerrant inspiration, the evidence is greatly strengthened by the reverence of our Lord Jesus Christ paid to the Book known as the Scriptures. He never gave a hint that they contain 'errors,' 'mistakes,' 'myths,' 'legends,' 'contradictions,' or 'forgeries,' and He never discovered that some of the books were not written by the men whose names they bear. To Him it is evident that 'God spake all these words.'" Referring to the use Christ made of the Scriptures in the temptation after His baptism, Dr. Brookes adds: "It is a striking fact that the writings from which our Lord quotes as His sufficient panoply are taken from the book of Deuteronomy, as if He would shield it from the infamous accusation of Higher Criticism, which pronounces it a forgery. 'Then the devil leaveth Him, and, behold, angels came and ministered unto Him.' He had honored the Word, and angels honored Him."

Dr. John Smith, of Edinburgh, has written a scholarly and cogently reasoned book, entitled "The Integrity of Scripture," in which he deals exclusively with the critical hypotheses. We have space for only a brief quotation from his work (pages 107, 108): "The point is: Did Jesus fundamentally misconceive the character of the Old Testament? Did He take for a creative revelation what was a slow and ordinary human growth? Did He take for prophetic insight of the patriarch Abraham words which some imaginative writer put into the mouth of a geographic myth, whom he first made a historical character? Did He take, for authoritative laws given by Moses, late codifications of Jewish common law wrought up with audacious fictions? Did the idea of a divine norm in the law which would yet receive an ideal fulfillment, and that other of the Scriptures governed in all its parts by a foreseeing mind, and pointing in all parts to Himself—did all that live as only a dream and illusion in His own mind? If these things were so; if all that is involved in these admissions were true; if we could for a moment believe them true—then what disparagement would fall on the judgment and insight of the Son of God! If He blundered regarding the preparatory dispensation—our pen trembles to write the words—may He not have misjudged regarding the platform on which He Himself stood?"

These are not the words of one who is seeking to frighten his protagonists, but of one who has calmly, critically and judiciously gone over the whole question, has come to assured conclusions, and therefore feels a solemn responsibility resting upon him to point out the seriousness of the positions taken by the critics.

When we started out in this study we meant to collate the full testimony of the New Testament to the Old, but our thesis has perhaps already grown to too great a length. Some other time we may take up the subject again, and point out the deference shown by the evangelists and apostles to the Old Testament. Suffice it to say that, according to the investigations of Dr. James G. Brookes, the New Testament quotes from the Old 320 times, besides alluding to it almost as often. "Genesis is quoted 19 times, and the quotations appear in nine New Testament books; Exodus is quoted 24 times, and the quotations appear in 12 New Testament books; Leviticus is quoted 12 times, and the quotations appear in nine New Testament books; Numbers is quoted twice, besides many plain allusions to its incidents as historically true, for example, I Cor. 10:6-10, and these appear in nine New Testament books; Deuteronomy is quoted 26 times, and these appear in 13 New Testament books; the Psalms are quoted 59 times in 12 New Testament books; Isaiah is quoted 50 times in 11 New Testament books; Proverbs six times in six New Testament books; Zechariah six times in four New Testament books; and other books of the Old Testament are quoted as from God."

For the benefit of those who may think that "all the world is gone after" the radical and self-styled "mediating" critics, we venture to name a number of Christian scholars who defend and vindicate the conservative and evangelical doctrine of the Bible. (Those listed in our article in *THE LUTHERAN QUARTERLY* for April, 1913, page 219, we will not repeat here.) William H. Green: "General Introduction to the Old Testament;" James Orr: "The Virgin Birth," and "The Resurrection of Jesus" (these of course, pertain to the New Testament criticism); Alfred Cave: "The Inspiration of the Old Testament," (a staunch and powerful argument); Auberlen: "The Divine Revelation," (very profound and scholarly); A. B. Davidson: "The Theology of the Old Testament;" A. H. Sayce: "The Higher Criticism and the Monuments" and "The Early History of Israel;" George P. Fisher: "Supernatural Origin of Christianity" (new edition—

deals with New Testament Criticism); David Smith: "The Integrity of the Bible;" Wilhelm Moeller: "Are the Critics Right?" (an extremely scholarly and minutely critical examination of the radical hypotheses); Francis R. Beattie: "Radical Criticism;" Theodore E. Schmauk: "The Negative Criticism and the Old Testament" (we know of no small book that deals more kindly and yet more effectively with the critical and vital questions at issue); Willis J. Beecher: "Reasonable Biblical Criticism;" Howard A. Johnston: "Biblical Criticism and the Average Man," (plain, yet scholarly); A. J. F. Behrends: "The Old Testament Under Fire;" Rishell: "The Foundation of the Christian Faith," (excellent—deals with other questions of Christian apologetics as well as the critical ones); Henry C. Sheldon: "Unbelief in the Nineteenth Century" (one of the most bracing, thorough-going and convincing arguments we have ever read; it treats of many other forms of doubt besides the negative criticism); Albert T. Clay: "Light on the Old Testament from Babylonia;" Kittel: "The Babylonian Excavations and Early Bible History;" Hilprecht: "Explorations in Bible Lands;" Flinders Petrie: "Researches in Sinai," "Ten Years' Digging" and "Tanis;" F. E. Hoskins: "From Nile to Nebo: A Discussion of the Problem and Route of the Exodus." Besides, the great works of Hengstenberg, Luthardt, Christlieb, Kurtz, Koenig, Kleinert and Klostermann may all be studied with much profit and uplift to faith in the integrity of the Bible.

Since the foregoing was written we have had the opportunity of reading Dr. Franklin Johnson's scholarly book, entitled "*The Quotations of the New Testament from the Old*," and we cannot refrain from calling special attention to this work. For minute and thorough-going scholarship it is equal to anything that has been published on this subject, and is a complete refutation of the critics who are so given over to finding occasions of stumbling in the Bible. Here are noted the quotations that were taken from the Hebrew and the Septuagint, and in each case the reason is given, and in each case, too, it is shown that the New Testament writer or speaker was justified in his manner of quotation. Very many examples are given from classical and modern literature to show that other writers have made quotations and citations in precisely the same way as the New Testament writers did, showing that the Bible is constructed on the same

literary principles as are all the great literatures of the world. Dr. Johnson also upholds the inspiration and divine authority of the Scriptures. He answers most effectively the criticisms of Kuenen, Wellhausen and Toy.

This excellent orthodox work proves two things very clearly:

1. That the infinitesimal criticism of the pulverizers can be successfully answered;
2. That not all the scholarship of the day has gone over to the side of the liberalistic and pruning Biblical criticism.

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ARTICLE V.

THE BIBLE OF THE JEWS.¹

BY PROFESSOR D. S. MARGOLIOUTH.

If any one glance over a copy of the Rabbinic Bible, he will assuredly be struck by the care and trouble which the Jews have devoted to their Sacred Books. The vocalization and intonation of each word is elaborately marked by a system which also indicates the place of each word in the sentence. At the end of the column peculiarities are noted and registered with an accuracy which should prevent the possibility of alteration or error. Side by side with the Hebrew text is a translation into Aramaic, the language spoken by the Jews when they first left off Hebrew. References are further attached to most of the texts, guiding us to the vast volumes which contain the Tradition, or Talmud, which also claims Divine authority. The works which bear that name ordinarily occupy sixteen folios. Finally the text is surrounded by a series of commentaries which embody the results of grammatical, lexicographical, and archaeological studies. Compare this with what the Indians have done for their Vedas and it will be doubtful whether the advantage rests with the Indians.

But, alas! there is a difference. The Indian can start an idea and the Jew cannot. The whole of the work at which we have glanced, points, accents, Massorah, Talmud, grammar, lexicography, is borrowed; there is scarcely a trace of originality anywhere. The Jews have in religious matters no ideas of their own. This is to our science what the Pythagorean proposition is to trigonometry, or the law of equal pressure to hydrostatics. Abandon that principle and traps of all sorts will ensnare you; keep firmly to it and the source of every morsel of non-Biblical literature which the Jews possess will become clear.

The relation between Jews and Christians was from the first exceedingly hostile. We find in the Acts of the Apostles that the

¹ A chapter from "Defense of Biblical Revelation" by D. S. Margoliouth, Professor of Arabic in the University of Oxford.

work of the Christian missionaries is definitely opposed by the Jews in the different towns whither the Apostles travel. Until the fall of Jerusalem the Jews had it in their power to persecute, and they exercised that power with cruelty. The fall of Jerusalem limited that power, but it did not limit their ill-will. For the fall of Jerusalem had been foretold by Christ, and that prophecy was preserved in a document composed in the Hebrew of the time. The realization of the prophecy may have caused some conversions, but in most cases it would excite only greater animosity.

When Constantine made Christianity the state religion, the Christians had it in *their* power to persecute, and probably sporadic cases of persecution of Jews by Christians had occurred before. From the time of the conversion of the Empire this persecution increased in fierceness, and this insane policy laid the seeds of greater disasters than its authors deemed possible. Races of the stuff of the Anglo-Saxons would, under this persecution, have migrated to new lands and founded new nations. The Jews have no such enterprise, and so they wait.

Certain Jewish families had fled from persecution to free Arabia, where their descendants adopted the language and the manners of the Arabs. The poems of Samuel of Tayma are incorporated in the ballad book of the Arabs, and in martial spirit they are second to none in the collection. Not one of his tribe, the author boasts, ever dies in his bed. When taunted with the paucity of its numbers it replies that the great are few. The death of a chief, however, leaves another ready to speak the language and do the deeds of the brave.

Mohammed, when starting his calamitous career, was brought into contact with these Arabized Jews, and found them dangerous enemies. He took in many a Christian, and at an early part of his career obtained refuge for his followers in Abyssinia; but he never took in the Jews. Had the Jewish tribes been united, they might have crushed him ere he became powerful; but the Jews invariably divide when outside pressure is relaxed, and Mohammed cut them off in detail. His earliest efforts were thus helped by Christians and impeded by Jews, whence the Koran is favourable to the former and hostile to the latter. But when Islam became a mighty empire, things changed. The Jews were a force which could not hinder Islam, but which had power to help it;

whereas the *jihad* was now directed against a powerful Christian empire, which was fast becoming aware of its danger. And now, for the persecutors of the Jews too, the day of reckoning had come. Plato well warns the states against being double, *i. e.* against harbouring a class who have an interest in the state being upset; and such an interest any class that is systematically oppressed must have. The Arabian hordes, after defeating the incompetent Christian generals in the field, proceeded to besiege the towns; there were Jews in those towns, and they opened the gates. Thus was the conquest of Asia Minor and of Spain facilitated. The Jews had taken advantage of the opportunity of making friends with the new power, and the benefit which they had conferred was not forgotten. The terms which Islam granted the Jews were far better than those which they got from Christianity till long after the Reformation. Isolated rulers, like the insane Al-Hakim, ill-used them terribly; but under ordinary governors they enjoyed very tolerable privileges, and on many of them posts of importance and distinction were conferred.

To some unknown Jew Mohammed owed his notion of a Divine revelation, and not a little of the matter of his Koran. The form of it he owed to the old Arabian Prophets, and this combination produced a new idea. This was that the inspiration of a book consisted in its sound. For the quasi-rhyme is characteristic of the Koran, and this cannot be reproduced in another language. Whereas, then, it had long been the custom of Christians to translate their sacred books into the vernaculars of the countries where they proselytized, this could not be done with the Bible of the new religion. Instead of its accommodating itself to other nations, other nations had to accommodate themselves to it. Syria, Egypt, Africa, Spain, Persia, Central Asia, were perforce Arabized.

If the inspiration of a book consist in its sound, some obvious inferences follow. It should be communicated orally and there should be no variations. In practice these two inferences are hard to combine. The first Caliph wished to combine them, but he had to give way; he allowed the Koran to be compiled. The second inference was drawn by the third Caliph, Othman; he caused an official edition to be issued, and had all unofficial copies destroyed. This service cost him his life.

To those whose native language is not Arabic acquaintance with the alphabet is of very moderate help in reading texts. The old Kufi character is puzzling even to experts; the foreigners who had now to use the Koran for devotional purposes could either make nothing of it, or, by mispronouncing it, rendered the inspired word of none effect. The fourth Caliph, Ali, introduced some vowel signs to help the Persians, and possibly thereby won their undying attachment; at least it is difficult to conjecture any other grounds for it. The whole of the system as developed is of native growth: save one suggestion which may have come from Syrian Christians, there is nothing in it which is not derived from the Arabic alphabet.

Although the art of writing is said to have been encouraged by Mohammed, the use of it appears to have been confined to the Koran, and ephemeral communications such as letters, for rather more than a century after the flight. Good authorities inform us that the first book composed in Arabic after the Koran was of the year 120 A. H., or later. Even till late times the Arabic idea of a book was something like "a memoria technica, to be supplemented by oral tradition" rather than a subject for independent study. Everything seems to confirm the statement that has been quoted; and where we meet with conflicting assertions, *e. g.*, that a scholar who died in 124 A. H. used to spend the whole day with his *books*, we must regard them as anachronisms, or possibly explain them of ephemeral documents, such as the second Caliph is reported to have composed. The Jews in the Koran are called the people of the Book, and the idea that a nation should possess only one book probably came from them. If there were other books in Arabic besides the Koran, the Koran would be less holy than the Jewish Bible, for the Jews had no other book. The anecdote which connects the burning of the Alexandrian library with the Caliph Omar may be insufficiently attested, but it does him no injustice. Sprenger accepts a story that the dying Prophet wished to compose a code, but was forbidden by Omar on some such ground. At the battle between Ali and Mu'awiyah, the followers of the latter were told to attach their Korans to their lances, and hold them up. There being no other books in existence, Ali's followers immediately recognized them. Thus for the 120 years mentioned there was only one Arabic book. All else was transmitted orally.

The needs of a great empire presently proved too much for Omar's theory. Government is possible only where there are rules, and these must be the outcome of experience. The Prophet's practice was naturally taken as the norm of legislation and administration; where that failed, the practice of his successors. The first person who broke the ice is said to have been a certain Ibn Juraij, who compiled a book of Tradition, consisting partly of interpretation of the Koran. Presently authors began to multiply; and while the field of Tradition and Law was naturally the most cultivated, other studies also began to find adherents.

For the language of the Koran was becoming antiquated, and that of the Moslems changing. Presently steps were taken to record the intonation authorized by famous readers, and to note down minute varieties of pronunciation. Those who had anecdotes to tell of the occasions on which certain texts had been "revealed," were not slow to make capital out of them. Hence that small volume, the Koran, by the year 200 of the Hijrah, has become the nucleus of a vast literature, which is constantly on the increase.

When once the idea that the Koran was the only book that might be written had been banished, attempts were made to collect and save every relic of Arabic antiquity. Grammars and dictionaries were compiled, the information being ordinarily derived from Bedouin chiefs, who were supposed to know. Tribal lays were collected and edited; chairs of archaeology were founded, at any rate temporarily; and long journeys were undertaken by those who wished to acquire as full a knowledge as possible of the intricacies of the Arabic language, and of the history which explained the allusions in the old lays and proverbs.

And now let us return to the Jews, enjoying reasonable protection under the ægis of the Caliphate, and in many places privileged above other followers of sacred books owing to the service they had rendered in securing the conquest of Islam.

There were two callings especially which brought them into contact with Christians and Mohammedans. One of these was the wine trade. Although the drinking of wine was forbidden by Mohammed, for many centuries drunkenness was rather encouraged at the Caliph's court. Not only were many famous poets notorious winebibbers, but the praise of wine became one of

the recognized subjects of versification. The keepers of places of entertainment of this sort were either Jews or Christians. Abu Nuwas, the chief of the Arabic encomiasts of wine, tells us how he and his companions went into one of these shops. The *zunnar*, or girdle, told them that the keeper was not a Moslem; "so we thought better of him than he deserved. 'You are a follower of Jesus son of Mary, we presume? He flushed up, and said, No! He was a Jew, one of those who profess to be your friends, while inwardly they detest you. We asked him his name. 'Samuel,' he replied; 'but I call myself Abu Amr; I have no son named Amr, but the name is an easy one to pronounce.'" Ibrahim of Mausil related how, when summoned to Rakkah by Harun al-Rashid, he fell in with a Christian wine-dealer, the excellence of whose wine caused him to delay three days at the tavern. The excuse which he gave for his delay thoroughly satisfied the Caliph, who himself summoned the wine-dealer, and, after confirming Ibrahim's judgment of his wine, rewarded him richly. These taverns, then, were places where Jews, Christians, and Mohammedans met in a friendly manner; and though the meetings sometimes resulted in brutal outrages, it is probable that they often went off harmlessly, and did something to allay the bitterness of fanaticism.

A far more honorable calling which served to conciliate the members of the three religions was that of medicine. The fact of a physician being a foreigner seems often to win him confidence; and during the Caliphate the practicing physicians seem regularly to have been Jews or Christians. Nothing was known of the science of medicine beyond what Hippocrates and the Greek school had discovered; their works were translated by Christians into Syriac and Arabic, and perhaps, at an earlier period, into Pehlevi; men of science like Avicenna here and there added an original observation, but this was rare. The great physicians appear to have admitted members of all recognized religions to their courses; and those who compiled medical biographies narrate the lives of the physicians irrespective of their religion. The social intercourse established at these classes led to free discussion of religious topics. A great Christian doctor, being ridiculed for taking part in the ritual of a Christian Church, waited till some of his pupils had returned from the pilgrimage at Meccah, to ridicule them in turn on the subject of

their antics there. Owing to the study of medicine being part of a cyclopædic curriculum, the teaching of it was often associated with the higher education, which included the sciences whence the material for religious metaphysics was drawn. Hence we find a science of comparative religion figuring among those pursued by the Mohammedans. The actual practice, however, as has already been said, appears to have been left mainly to Jews and Christians. In the anecdotes of the third Mohammedan century the Jewish doctors speak Persian. By the fourth century they have taken to writing Arabic. As in several other departments of literature, the most celebrated medical treatises are by Moses Maimonides, contemporary and physician of Saladin; but it is unlikely that they are the best.

We have now to figure the Jews, possessed of their unpointed Bible and no other Hebrew literature, brought into contact on friendly terms with Mohammedans, when the attention of the literary world is being attracted by the collections of Traditions, the grammatical treatises, the dictionaries, and collections of poetry and archæology which mark the second century of Islam. It is not difficult to reproduce in thought some of the scenes.

A Jewish physician finds a patient engaged in solacing himself with his Koran, and foregoes his fee on condition of being initiated in the mysteries of that volume. He observes that the pronunciation of the words is secured by vowel signs and other marks, and learns that great importance is attached to the style of reading authorized by certain scholars at the capitals. An idea enters his mind that at least as much might be done by the Jews for their Bible, and that it would be wise to record the proper pronunciation of the words before it has more seriously degenerated. The wisdom of this suggestion meets with the approval of those to whom he dares to communicate it.

At first the method that occurs to him is to use the vowel signs invented by the Arabs; but, as it would be highly improper to place these on a copy of the sacred text, his second thought is to *take down the pronunciation of the best readers in Arabic letters*. This is no conjecture; the British Museum contains a considerable number of Karaite MSS. in which the Hebrew text is translated into Arabic and pointed. It is soon seen that the Arabic vowel system is insufficient to represent the variety of the Hebrew vocalization; so the physician asks one of his Christian colleagues

to tell him how the Syrians deal with their Bible. He is shown a Nestorian text; and the Nestorian system will evidently serve the purpose far better than the Mohammedan. This is in effect adopted wholesale; a few traces of the Mohammedan system are left; but while in the "Assyrian" system these are still distinguishable, they are very faint in that which finally prevailed. On the other hand, there is very little that the Nestorian system does not explain at once. The differences are chiefly due to the reasonable desire to avoid the confusion caused in Syriac by the juxtaposition of several different systems of points.

The Karaites, who represent the conservative party among the Jews, adhered to the plan of employing the Arabic script for pointed till the end of the tenth century. The inconvenience, however, was so great that they were finally compelled to allow the points to appear on the sacred page.

The earliest Jewish writers whose works we possess are well aware that the vocalization of the Old Testament is a recent achievement. That in the main it is correct need not be doubted; but the nuances and minutiae which it displays can have no scientific value. The exact colouring of a vowel is not transmitted with accuracy for a period of 1,000 years. The stout volumes in which German writers have collected all these minutiae would have produced a curious sensation on those readers who deliberately invented many of them in order to be able to rival the "various readings" of the Koran.

The process of recording the pronunciation of itself introduced Othman's theory of literal and consonantal inspiration. In the Talmud this theory does not ordinarily appear. On the contrary, the Rabbis correct the text with great license and with extreme infelicity. We are not entitled to regard their corrections as meant otherwise than seriously.

When the services of Mohammed to mankind are reckoned up, it will be remembered that it is due to him that the vocalization of the Hebrew Bible has been preserved.

When the vowels had been fixed, the grammarian could commence operations. Where the Arabic grammars provided guidance, the Hebrew grammarians got on tolerably well; elsewhere they blundered badly. It would seem that even the names of their books were borrowed from those of the Mohammedan doctors.

In Jewish literature of the eleventh century Moses is spoken of as "the Apostle" or "the Prophet," without further qualification. How comes Moses to be an Apostle, a name which belongs to the Christians? Clearly, because Mohammed is the Apostle *par excellence* to the Moslems. How, then, can the Jews dispense with one? The same writer proceeds to enumerate the "sources of law;" they are three: the Book, Consensus of Authorities, Analogy. A member of the rival sect would doubtless have enumerated four, giving Tradition the second place. Those who are acquainted with Mohammedan law are very familiar with the source of this discussion. The same four sources are enumerated by Mohammedan lawyers, only with them the question is whether Analogy counts or does not count. The whole of this doctrine of sources of law is therefore borrowed by the Jews from the Moslems. Next we observe that those who recognize Tradition as a source of law ascribe the Tradition of Moses. Writers of the tenth century are aghast at the audacity of ascribing the Jewish tradition to Moses. When the Jewish tradition does little else than collect the opinions of doctors who lived well within the Christian era, how can it be by Moses? To this question there is a very practical answer. The Mohammedan tradition goes back to Mohammed; the Jewish tradition cannot be less respectable in its line than the other. Since Moses is to the Jews what Mohammed is to the Moslems, the Talmud must go back to Moses. This argument carried the day.

The Jews, in matters affecting their religion, are forced to conceal their obligations, and hence the reforms are sprung on the nation unawares. Of the origin of the punctuation of the Bible, as of the compilation of the Talmud, we have no authentic record; in the case of the latter the origin is fraudulently misrepresented, in that of the former it is hidden in the dark. Those who introduced these reforms knew that to acknowledge obligations to Christians or Mohammendans would be to wreck the chance of success that the reform had; whereas if flung on the nation suddenly, they might win by their own merits. The condition in which we have to think of the Jews before the Abbasid period is somewhat similar to that of the Copts or the Parsees. With the fall of Jerusalem Hebrew had ceased to exist as a spoken or written language. There was, however, a tradition preserved of the way to read the Hebrew Bible, and a certain number of

sayings in the same language, partly from lost books, were preserved and taught in the schools. Otherwise the Jews thought, spoke, and wrote in the languages of the countries in which they sojourned.

The Targum is no more an authentic document than the Mishnah. Of difficult words and phrases in the Old Testament, there was here and there a traditional interpretation in Aramaic; it is not impossible that some of these glosses go back to the days of Nehemiah. But the committal of this interpretation to writing was forbidden; and the phrase by which the Targum is quoted in the Talmud, "as we interpret," shows that it was not thought of as a written book. Similarly, instead of "reading the Targum," the formula used is "knowing how to translate"; and the accurate Mas'udi in the tenth century describes the Targum not as a book, but as a *language* into which the Jews translate their sacred books. Where the Targum is mentioned as a book in the Talmud, the Christian Syriac translation called Peshitta is meant. Hence we can easily reconstruct the history of the "Targum." When the movement for preserving every monument of antiquity which we can see dominated Islam in the early Abbasid period spread to the Jews, the preservation of the old Aramaic interpretation was considered desirable. But there was not enough of it in stable form to put down. What was done, therefore, was to *revise the Peshitta*, inserting the traditional interpretations where they could be obtained. Hence it comes that Christian interpretations are found in the Targum, and that the Peshitta is sometimes misrepresented in it.

Novelists who are well acquainted with human nature sometimes show how a quarrel between masters is taken up by servants. Two officers are on bad terms; so their servants come to blows. Between Kais and Kalb there is an immemorial feud; if the theory be true that David was chief of Kalb, then we can understand how it came about that there was no peace between him and the son of Kais (Kish). Similar to, if not identical with, this feud was that between the people of Syria and the people of Irak; the Umayyad dynasty represented the hegemony of Syria, whereas the Abbasid dynasty represented that of Irak. The Christian chronicler known as Dionysius of Tell-Mahre speaks of the Abbasid conquest as the conquest of the Arabs by the Persians. It would be surprising, if the Jews though subjects and

not directly involved in the quarrel, had not taken it up. They did take it up; the Syrian Jews by no means approved of the domination of their Eastern brethren. Hence we find a duplication of the new literature. The Babylonian Talmud finds a rival in the Jerusalem Talmud. The Targum of "Onkelos" has a rival in the Jerusalem Targum. But just as Irak prevailed in the contest for political power, so the school of Babylon won an easy victory over the school of Palestine.

For the rest, the literature which the Jews now produce in large quantities is the merest imitation of what the Mohammedans have got. A writer, confused with Nissim of Kairawan, about the year 1,000, writes a book of "Anecdotes," and gives the following reason for doing so: "Since the sectarians (*i. e.*, the Moslems) have books which they call *Deliverance after Stress*, I thought our people ought to have a work of the same kind." The idea of collecting stories of providential escapes in order to console the afflicted appears to require but little originaive power for its conception; but the author is incapable of conceiving it without external aid. A couple of generations before, R. Seadyah, the greatest of Jewish writers, writes on Creeds; he would not have done this had not the comparison of beliefs been a recognized part of the Kalam. The period after the compiling of the Tradition is with the Mohammedans the period of the composition of the legal code; so the Jews begin to compose codes. Some of the Moslem codes are called "Pandects," *i. e.*, "All containing"; ere long these are matched by a Jewish work bearing the elegant title "All-in it." The pride of the Arabic language is its poetry, which, while observing the measure of syllables as carefully as Greek, adds thereto a rhyming system of extraordinary elaboration. The Jews find that Hebrew will scan and rhyme no less than Arabic, and so they become poets. Letters are written by the heads of Mohammedan communities to distinguished jurisconsults, requesting opinions on difficult point of law; presently the Jews find themselves in possession of a whole literature of Responsa, at first in the Yiddish of the time, *i. e.*, Nabataen Aramaic, presently in Arabic, and then in Hebrew. In the fourth century of Islam continuous commentaries on the Koran come to be substituted for the older and less formal style of desultory homilies. The Jews, who had matched

the latter with their Midrashim, can soon boast of a Rashi and an Ibn Ezra.

The canon that the Jews have in religious matters no ideas of their own has therefore proved itself the solvent for all questions which attach themselves to what is called Rabbinical literature; if you see a Jewish book, you have only to look through an Arabic bibliography, and you will speedily detect the source of the former. Few Jewish writers acknowledge their obligations so candidly as Pseudo-Nissim, but the reason of this has been seen. What, then, were the Jews doing between the fall of Jerusalem and the Mohammedan conquest? This question cannot be answered easily; but the point whence we start is the definite assertion of the Talmud that the Jews were allowed to write nothing except the Old Testament. This assertion is rightly regarded as indisputable by Seadyah in the tenth century and Rashi in the eleventh; Krochmal and Frankel in the nineteenth century think they know better, but they are mistaken. The Talmud can be no more mistaken about that matter than can Ghazzali be about the age of the literature of the Mohammedans. Hence the latest event mentioned in the Talmud gives us the *terminus a quo* for the renaissance of Jewish writing. This is probably the slaughter of the Umayyads in 750 A. D., which is used as an illustration in the Mishnah of the tractate "New Year's Day."

But the idea of a canon containing books which might be written to the exclusion of all others, must have some origin; and how far can we trace either the prohibition against writing or the constitution of the canon? The canon of Leonitus of Byzantium of the seventh century shows that the rule existed then; but its commencement is not so easy to trace. Jerome professes to have seen the original of Ecclesiasticus, but he was easily taken in, and deserves little credence. The words of Epiphanius, who is a little earlier, imply that the Apocrypha once existed in Hebrew, but do not imply that they still existed. From Origen we might expect fuller information on this point, but we fail to obtain it. He is however, familiar with the word *Apocrypha*, and the meaning of that word is worth considering. It is a translation of the Hebrew word which, in this context, means to destroy. The Talmudists bless a man for not having allowed Ezekiel to be rendered apocryphal; thereby implying that

Ezekiel would otherwise have been lost to the community. Hence apocryphal books mean "destroyed books," and Origen's suggestion that certain narratives might be preserved among the *destroyed books* involves a humorous contradiction. Hence the rule that only the canonical books might be written is as early as Origen; and when Melito enumerates the canonical books as those possessed by the Jews, we are justified in inferring that they had no others. The last copy of the original of Ecclesiasticus was that used by the Syriac translator somewhere in the second century A. D.; it was faint and obliterated with age, and was probably thrown away by him when he had done with it.

To him who reflects on the origins of Christianity it will be apparent that the earliest Christian literature must have been largely in Hebrew. In the Gospel of the Nativity the Hebrew often glimmers through, and here and there in the Acts of Thomas, where indeed we are expressly told that Thomas sings in Hebrew, and therefore is understood by a Jewess. The fall of Jerusalem doubtless led to the disappearance of Hebrew as a spoken language. The books of the Christians, invigorated by the fulfillment of their Master's prophecy, were a positive danger. A rule, therefore, is made, prohibiting the writing of any Hebrew books besides those included in the Canon. Ben-Sira has the name *Jesus*; though his book is harmless, it is better to destroy it, for, if books by a Jesus were allowed, Christian productions might be smuggled in. The Wisdom of Solomon is likely to be used for polemical purposes, owing to the predictions which it contains; therefore it may be allowed to perish. From the rigid censure which the Solomonic writings underwent, and whence Proverbs and Ecclesiastes narrowly escaped, we may infer without hardihood that some of them are likely to have perished.

Whether the anti-Christian interpolations which the Hebrew Bible contains were all made at once seems uncertain. Probably they were introduced according as controversy rendered it necessary. The most striking of all is the alteration of the name of the follower of Moses from Jesus to Joshua (Jeshua to Jehoshua). This personage is called Jesus by Nehemiah, the LXX., the Peshitta, Philo, and Josephus; and Ben-Sira, in a remarkable grammatical note, observes that his name is an intensive form of the word "saviour," which can only apply to the

name Jeshua, since Jehoshua must mean "Jehovah is a rock," and has no connection with this root. Ben-Sira's nine-syllable metre also testifies in a manner which perhaps the revisers of the Canon could not foresee. The Latin fathers before Jerome speak regularly of *Jesus* in this context. The reason for this alteration was not only dislike of the name Jeshua, or Jesus, but the fact that the Christian controversialists based an argument on Moses having altered his follower's name from Hoshea to Jesus. This appears not only in Augustine, Jerome's contemporary, but also in the Dialogue of Justin, which is of the second century; and since the spelling of the name Jehoshua in the Hebrew Bible is such as to render the pronunciation Jeshua impossible, this alteration would be quite sufficient to silence the Christians. If we knew whether Justin was the first person who based an argument for Christianity on the passage of Numbers in which the name of Hoshea is changed, we should have a *terminus a quo* for this alteration; for the introduction of the form Joshua into Christian books Jerome is apparently responsible.

The purpose, therefore, of the revision of the Canon which took place before Melito's time was restrictive. Only those books which were to form part of the Law were to be preserved; the rest were to be destroyed. From this time dates the great distinction between "reading" and "reciting" which pervades the Talmud. To *read* means to study the Old Testament; to *recite* means to study something else. The Old Testament is Mikra; everything else Mishnah. This means that nothing but the Old Testament might be written; the rest of the matter possessed by the Jews was to be preserved orally. Where oral tradition has to take charge of a mass of matter that is neither in verse nor in counted sentences, accretion and loss cannot be avoided. Hence the Talmud contains matter belonging to some nine different centuries. It is not likely, however, that the tradition really claimed to be a second law till the Mohammedan tradition had acquired that value. The Karaites are in reality no more averse to tradition than the Rabbinites. What they disapprove is that the oral tradition should be written and assigned an importance equal to that of the Bible.

Before the revision of the Canon, there was the state of things which Josephus describes: there were a number of sacred books of primary authority; but there was no objection to multiplying

literature in Hebrew. How then came the Jews to think of a Canon? For we see that the Bible contains post-exilian matter. Whence came the Jews to think of separating books of authority from the rest? As before, we have only to glance round to find the source of this idea.

To the Jews of Ben-Sira's time the Greeks were what the Arabs were to Seadyah and his contemporaries. We have seen that Seadyah convinces the Jews of the authority of the Talmud, although it was not reduced to writing more than a century before before Seadyah's time. Hence the completion of the Canon need not have preceded Ben-Sira's birth by many generations, notwithstanding his glorification of it. The destruction of Greek liberty by Philip of Macedon, followed by the world conquest of Alexander, had made Attic Greek the literary language of the world. Entering upon the heritage of free Hellas, the world of the Epigoni took stock of its possessions. Just as Aristotle collects constitutions by scores, so he has on his shelf a row of classics furnishing the matter whence he can generalize for his philosophy of taste. That any nation besides the Hellenes had a literature is an idea from which the father of science seems to be very far.

The classical age of Greek literature stops at the battle of Charonea; and within sixty years of that event the Alexandrian library is founded. Contemporary with its foundation is the first editor of Greek classics, Zenodotus. He is the father of all who collect various readings. The generation that separates him from the battle of Charonea represents the period of transition from the productive period to the reproductive. The Greek authors have become *classics*, *i e.*, authors divided into classes, and arranged in rows.

That the Hebrew Canon closes at this time can be no more accidental than the fact that Hebrew grammar and lexicography flourish a little later than Arabic grammar and lexicography. The attitude of Alexandria towards Judæa was friendly, whence the latter was willing to learn from the former. The heirs of free Greece were proud of its legacy of classics, hence the Jews find themselves in possession of classics; only, as usual, they can surpass what the Greek have. The Greeks have their canon of orators, their epic style, their old, middle, and new comedy, their twenty-four books of the Illiad and twenty-four books of the

Odyssey. The Jews have their five books of Moses and their twelve minor prophets, etc., etc. Just as in the case of the oral law and the vocalization of the Old Testament, the Jews have to learn from foreigners the value of what they have. They learn it; but they are forced to disown the obligation.

Just as for the writing down and editing of the Talmud we have the narrow limits drawn by the dates of Ibn Juraij and Seadyah, so for the completion of the Canon we have the boundaries marked by the dates of Aristotle and Ben-Sira. The name given to the Hebrew classics was at first *either* the Law, *or* the Prophets, *or* the Book of the Covenant; the practice of the Talmud, in which the Law means the Old Testament, is as old as the New Testament, and is also found in Ben-Sira. That the name "the Prophets" covered the whole appears from the passage cited above, in which Joshua is said to come after Moses in the prophetic office, whence the books of Moses would clearly come under the category prophecy. The term "Written Books" is also applied in the New Testament to the whole collection; but this must be an abridgment for "Divine" or "Prophetical Books," and is to be compared with the use of the word "Poet" for Homer by Greek writers.

That all existing copies of the Hebrew Old Testament are ultimately derived from one is proved by the *puncta extraordinaria*, or points placed above certain letters to indicate that those letters should be *expunged*. This inference (first drawn, it would appear, by Lagarde) commends itself at once to any one who is familiar with MSS. If, then, we should discover when the process of expunging was invented, we should have a *terminus a quo* for this copy. For this it is worth while observing that the word *expunge* is Latin, and refers properly to an operation performed with the Roman pen, the *stylus*. The earliest context in which it is apparently found is a place in Plautus, where it is applied to the erasure of the name of a soldier from a roll, an operation for which both the Hebrew and Greek languages use a word meaning "to wipe out"; *pricking* out would be done with a stylus on a tablet of wax. The single point, then, by which erasure is indicated is symbolic of this process, and must have come from Italy to Greece and Palestine. The word used by the Rabbis for "pointing" means originally "cleansing"; it is derived from a Syriac adjective which means "pure," "clean." This, again, seems

to come from an Arabic verb, which means "to discriminate," "select." The process, then, which we call "pointing," originally meant "purifying," and was done by putting points above unnecessary letters, and inserting in a minute hand others that had been omitted. The former process gives it names to *expurgatio* in Latin, but not in Greek or Hebrew, and is connected with purely Italian processes. Therefore, it cannot have come to Palestine before Latin influence waxed strong, i. e., before about 60 B. C. Hence all of our copies of the Old Testament are derived from one that is not earlier than 60 B. C.

A fast in the Jewish calendar which commemorates the burning of the Law by Apostomus confirms the hypothesis that at some time the copies of the Law were reduced to one. Who was this Apostomus? The name appears to be Latin, Postumus or Postumius. The Persian calendar calls him "king of the Greeks," which may be an error for "Romans."

That it could be possible to destroy all the existing copies of the Hebrew Bible, when the Jews were scattered over so many countries, seems surprising. But then we have no means of telling in what number such copies existed. If, however, the burning of the Law by Postumus was an event worth celebrating by a yearly fast, it must clearly have been a very serious misfortune; and this would not have been the case had it been possible to replace the Law easily. The inference suggests itself that the restoration of the Law, which followed this catastrophe, was the occasion on which the negative fixing of the Canon, of which the Talmud retains a tradition, took place.

The meaning of the "extraordinary points" and hanging letters was unknown to the Talmudists, who assign ridiculous explanations to them, to which references are faithfully given by many of those German commentators from whom we fancy we can learn criticism. So hard is it for mankind to be really *critical*, i. e., to gather the wheat into their garners, and allow the chaff to burn away.

The purpose of this sketch of literary history is to secure our lines of communication in dealing with the Old Testament as the preparation for the New. That we possess the Old Testament in a partially anti-Christian recension is shown by the name *Jehoshua*; that interpolation must be after the time of Justin, who bases an argument against a Jew on the occurrence of the

name *Jesus* in the Pentateuch, but earlier than Jerome. And yet even in Justin's time the Jews were charged with anti-Christian alterations. This fact excites suspicion where arguments based on passages of the Old Testament are, according to our present text, futile. The process of deliberately falsifying evidence in order to avoid a painful conclusion does not commend itself as either honest or intelligent; but he knows little of human nature who supposes that less than 99 per cent. of mankind would resort to it if tempted.

Secondly, some reason must be given for the fact that the interpretation of the Bible current among the Jews before Seadyah's time is (as is generally agreed) worthless. It is to be found in the rule that the writing of traditions was forbidden. If we consider what confusion and obscurity have been brought into the history of Islam by one hundred and twenty years of oral tradition, what the effect of eight hundred years of it among the Jews would be may be conjectured. The grammatical sense fails the Talmudists altogether. Where they come across unusual words, they interpret them according to the language of the country in which they happen to be residing. Words in the Old Testament are thus interpreted as Coptic and Greek; some one in Persia hears the word *shighal* ("jackal") and, coming across the Hebrew *sheghal* ("queen") thinks it may be this Persian word. The endeavors made by many writers to get history out of the Jewish books are absolute failures; the sense of chronology is as much lost as that of philology.

The scientific study of the Old Testament among the Jews begins with Seadyah, or a little earlier. That the Arabic language was the best possible source for Hebrew grammar and lexicography is certain; but the chain of circumstances which led the Mohammedans to provide the Jews with both is so remarkable that it may well be termed providential. The Jews would, in any case, have explained words they did not know from the language of the country in which they had taken up their abode; since Arabic happened to be the real source of those words, the explanation of the Bible at last had fallen on ground where it could thrive. Seadyah began by translating the Old Testament into Arabic. The probability is that he utilized previous translations made by Christians from Syriac or Coptic; so that here was another gate by which Christian glosses came into Jewish books.

What, however, is a more interesting subject for speculation is this: Until Jewish history merges in Biblical history, so far back as it can be traced, *originality* seems absolutely to fail the race. All their non-Biblical literature is borrowed (at any rate in form) from Mohammedans or Christians; their idea of a canon from Greeks; their pointing MSS. for different purposes from Romans and Syrians. In some of these matters they appear able to outdo those from whom they borrow. The counting of letters and the arranging of dots, the Kabbalah and the Tradition, are thought by mankind to be peculiarly Jewish, but all these things have come to the Jews from others. And if we consider what the Bible tells us about them, we should expect that this would be so. The desire of Israel appears to be to resemble others. Other nations have a king, so they want a king. The fact that the institution is not altogether desirable does not count. Other nations are idolatrous, whence they display an unreasoning attachment to idolatry; no amount of preaching is of avail. How are we to reconcile with this most patent want of originality the extraordinary phenomenon of such a race having produced a literature which, after having once taken its place at the head of the literature of the world, has no intention of quitting that post? The lost literatures that come to light rarely have any value of their own. Egypt and Assyria produced monuments which were long lost, but now are found and deciphered. Who reads them except out of mere curiosity, or to aid him in some other study? Indian literature is now as easy of access as Greek; but who cares for it? One or two isolated morsels, perhaps, are known beyond professional circles, but nothing else. The Bible itself explains this problem by the theory that the best of Israelitish literature was communicated to its authors from *without*—that it was the result of special favours conferred on privileged members of the race. "Men spake as they were moved." The nation which of itself could do nothing for science or philosophy, which could not observe and could not experiment, which could not compile a grammar not invent a metre, produced the books which, owing to the profundity of their contents, "the first man did not fully know, and the last man has not sounded to the bottom." Truly this is the Lord's doing, and it is marvellous in our eyes.

It is not altogether fair to expect of the Jews in dependence the qualities which they exhibited when independent, if that be

the epithet to apply to an oriental monarchy. But, as Pindar well says, even if you cut down an oak, it is still an oak; though it be sawn for a pillar or burnt on the hearth, it is still the king of trees. For whatever purpose it be employed, the great qualities of the wood show themselves. The Athenians of St. Paul's time have still the intellectual keenness of the Athneians of the fifth and fourth centuries B. C. From being the university of Hellas, Athens has become the university of the world. The singular purity with which the Jewish race maintains itself does much to eliminate the factor which in the case of all the modern representatives of ancient races has cut away the ground for such an argument. If we fail to find in the Greeks of to-day the qualities of the Greeks of old, the explanation is to be sought in the paucity of Hellenic blood in the former. But if race count for anything, there is no reason for supposing that since the first exile the Jews have mingled with other races in such a manner as would seriously alter their national qualities.

That the great gifts which members of the race once possessed did not disappear with the first Captivity is certain; some post-exilic matter got into the Canon; and though Ben-Sira could not be called a prophet, there are passages in his book which are worthy of a writer of the first class. It seems, however, clear that these gifts were not *racial*, but isolated. The Israelites were not like the Greeks, whose intellectual ability was such as to cause the word "clever" to be naturally associated with their name. But to particular individuals extraordinary powers were granted, which they could neither communicate nor hand down, and the very form of which they could not lucidly explain. Hence what they produced differed from the productions of other races more in kind than in quality, and its efficiency for the purpose of evolution has been proportionately great. The descent from the Old Testament to the Mishnah is, in consequence, steeper than that from the greatest of the Greek poets to the feeblest, or from the most brilliant of the productions of India to the least tolerable. And the underlying fact is that the value of the former is due to the presence in it of a factor which the intellectual capital of the race did not provide. The literature produced by the race unaided wanted that antiseptic, and also showed but a small measure of the gifts whence mankind has derived its stores of philosophy and science.

ARTICLE VI.

LUTHERAN HYMNOLOGY.

BY REV. G. ALBERT GETTY.

The subject of hymnology is one that receives comparatively little consideration within the bounds of the General Synod. In most colleges and seminaries it is touched upon lightly, if at all, and it is seldom that we hear of even a lecture upon this topic. Yet the subject is a large one, presenting many aspects to the student; its consideration is full of interest and charm; and its intimate relation to the faith and the life of the Church entitle it to serious thought.

One reason for the lack of interest in this subject is doubtless the difficulty with which its thorough study is attended. To begin with, the field is so vast as utterly to bewilder the novice who for the first time ventures to cross the borders of this verdant land. Julian, in the Preface of his monumental "Dictionary of Hymnology," states that there are not less than 400,000 Christian hymns. Then, there is the language problem. These hymns are written in more than 200 different languages and dialects, and in many instances have been translated and re-translated with more or less accuracy from one language to another. The original study of hymnology, therefore, involves the knowledge of several languages. Then, for an appreciative understanding of various hymns, it is necessary to have at least some knowledge of the currents of Church history, and the peculiar doctrines that have been held by different branches of the Christian Church. Only thus can we give a sympathetic interpretation of the utterances of the hymnists who have appeared in the different communions. And then, perhaps, the greatest difficulty of all is that of securing access to rare books, many of them long since out of print, and to be found only in large libraries or in the second-hand book shops.

The subject of hymnology, however, is one of vital importance to the Church. The hymns which are sung in public worship are, or ought to be, an expression of the faith of those who sing them. On the other hand, the language of the hymn, especially

when set to a popular tune, fixes itself readily in the minds of the singers and so exerts a potent influence in shaping their beliefs, and so also their characters. All this was clearly recognized by Luther and his fellow-reformers who wrote many hymns for the purpose of advancing the cause of evangelical truth. The well-known remark of Coleridge that "Luther did as much for the Reformation by his hymns as by his translation of the Bible" is probably an exaggeration, but it is nevertheless a well-known fact that the Roman Catholics of that day complained bitterly that "The German people are singing themselves into the Lutheran Church." It is therefore a matter of regret that more attention is not paid to the subject of hymnology at the present time, so that the hymns which are given to our people may be of the proper doctrinal content, but put into such form and set to such tunes, that they shall be popular.

It is the purpose of this paper to call attention to several important aspects of this subject.

First of all, in taking up any consideration of this subject, it is necessary to have a clear conception of what a hymn is, and then to adopt certain standards by which it is to be judged.

DEFINITION OF A HYMN.

Augustine defined a hymn thus: "Know ye what a hymn is? It is a song with praise of God. If thou praisest God and singest not, thou utterest no hymn. If thou singest and praisest not God, thou utterest no hymn. A hymn then contains these three things: song (*canticum*) and praise (*laudem*) and that of God."

Julian defines a hymn as "a popular lyric in praise of God, to be sung by the congregation in public worship." In this he has followed closely the definition of Augustine.

To apply this definition rigidly, however, would exclude many desirable sacred songs, which by long usage have become endeared to the hearts of our people, and which seem to fill an important place in our public worship. Moreover, in limiting the function of the hymn to praise alone, we omit other important elements of worship which seem to belong properly to the hymn, such as confession, petition, etc. The Apostle Paul in two of his epistles exhorts his readers to make use of psalms and hymns and spiritual songs. (Eph. 5:19, Col. 3:16). We are all familiar with

the psalm as we find it in the Old Testament, but what did the Apostle mean by hymns and spiritual songs?

To the writer of this paper it appears to be an essential characteristic of the hymn, properly so called, that *it shall be addressed to God*. It would appear also that any of the elements which may properly be included in prayer, may with equal propriety be included in the hymn. This would include confession, petition, adoration, thanksgiving, and the like.

But there are many fine spiritual songs, which are not addressed to God, but which nevertheless are expressive of the faith of the Church, and the singing of which is calculated to edify and strengthen the devout worshipper. What shall we say of these?

It is a significant fact that in the exhortations of the Apostle already referred to, Saint Paul bids Christian believers not only to sing and make melody in their hearts *unto the Lord* but also to *speak unto themselves*. Such magnificent Christian lyrics as "A Mighty Stronghold is our God," "In the Cross of Christ I glory," "The Son of God goes forth to War," and "Onward, Christian Soldiers," are not addressed to God, but are spiritual rallying cries, by which Christian believers endeavor to stir each other up to a larger measure of faith or a greater degree of loyalty to the great King. It would seem, therefore, that these spiritual songs have their place in public worship, a place sanctioned by the words of sacred Scripture, and that the hymnology of the Church must be made broad enough to include not only the hymn proper, but also the spiritual song. In practically all books upon the subject we find the term used in this broader sense.

THE THREE IMPORTANT ELEMENTS OF A HYMN.

In the consideration of a hymn, there are three tests to which it should be subjected before it is given a place in the public services of the Church. It should be examined, first as to its content, second as to its form, and third as to its musical setting.

The most important thing with reference to a hymn is, of course, its content. It is apparent at once that the thought contained in the hymn should be in perfect accord with the teachings of sacred Scripture and the doctrinal standards of the Church in which it is sung. Further, it is important that the spirit of the hymn should harmonize with the spirit of the

church-life in the congregation in which it is sung. Hymns breathing forth the Reformed conception of the Lord's Supper should be sung in Reformed Churches, not in Churches where the Lutheran doctrine of the Holy Sacrament is taught. Hymns breathing forth a Methodistic spirit should accompany a Methodist sermon, and be sung by Methodistic people, but not by Lutheran congregations. Hymns that are vague and tinged with doubt, such as Cardinal Newman's "Lead, Kindly Light," should not be sung by a Church which stands firm upon the eternal rock of God's truth.

Students of hymnology draw a distinction also between *subjective* and *objective* hymns, always giving the preference to the latter. The subjective hymn, describing the inward experiences and feelings of the writer of the hymn, does not always fit the case of the average worshipper. The objective hymn, setting forth the great objective facts of redemption, the means of grace, etc., are the subjects upon which the congregation of believers can most readily unite. Subjective hymns can be best employed in private devotions. Objective hymns are best suited to the needs of public worship. Yet here again, the rule cannot be too rigidly followed, else would we be debarred from using in our public worship some of the most beautiful hymns known to us. The hymns of Bernard of Clairvaux, for example, are largely subjective. As a class they have been described as "possessing a subjective loveliness." But some of them are very dear to the hearts of our people, and are used by us with great profit, among them, "Jesus the very thought of Thee with gladness fills my breast."

The second test to which the hymn is to be subjected is one as to its literary form. It is desirable from every point of view that the hymn shall be good poetry. If the stanzas run smoothly, in perfect rhythm and in elegant English, the language will fix itself more readily in the mind, and appeal to intelligent people more powerfully, than when the literary form is lacking in merit.

It has often been said that the reason why the Lutheran Church in America was singing hymns of the Church of England, and other communions with whom we have even less in common, was because the great wealth of our Lutheran hymnology was written originally in the German language and in pecu-

liar meters, and that it was difficult to secure smooth translations and good musical settings for these strong hymns from the Fatherland. We believe, however, that these obstacles might be overcome with a little effort, and we believe also that the Lutheran Church of America, or at least certain parts of it, have lost much by departing from the lines of hymnology, exemplified by Luther, Gerhardt, and the other master-hymnists of Germany.

In this connection it is interesting to note that several hundred of the best German Lutheran hymns have been translated into English by the Wesleys, Miss Catherine Winkworth, Miss Jane Borthwick, Miss F. E. Cox, Mr. Richard Massie, Mr. Arthur Tozer Russell, and others, none of them members of the Lutheran Church, but who, in quest of the best that the world had to offer in the way of Christian hymnology, turned to Germany and there found treasures which they proceeded to render into English. Some of these translations express the spirit of the original with marked power and beauty.

The third item for consideration with reference to a hymn is its musical setting, or the tune to which it is sung. In most instances the writer of the hymn has had little or nothing to do with providing the musical setting for his hymns. Luther forms a striking exception to this rule, as he adapted tunes already in use to meet the requirements of his hymns, and in some cases, notably "Ein Feste Burg," composed an original tune to suit the words. Usually, however, the tunes have been provided by others than the writers of the hymns themselves. Thus John B. Dykes composed the tune to which Heber's "Holy, Holy, Holy," is universally sung, and Lowell Mason provided the music for the great missionary hymn, "From Greenland's Icy Mountains." In such cases as these, where a particularly appropriate and distinctive tune has by long usage become intimately associated with a hymn, it would be a great mistake on the part of compilers of hymn-books to separate them.

With the large majority of hymns, however, there is room for considerable latitude in the selection of tunes, and the same hymn is often found in different hymn-books set to different tunes.

It is desirable, of course, that the settings of our hymns shall be good from a musical standpoint, but it is of vastly more importance that the tunes be *singable*. The hymn is intended for popu-

lar use, and if it is to accomplish its purpose, it must be set to a tune which the people can, and will sing. Music which only a well drilled choir of trained voices can render properly is out of place in a Church Hymnal, and should not be used. There are a number of beautiful hymns in our present Book of Worship which are never used by the average congregation because the music is too difficult, and is lacking in those qualities which make a tune popular. If the message of the hymn is to take hold of the popular mind and accomplish the purpose for which it is intended *it must be set to music which will appeal to the people.*

Luther appreciated all this fully, and in providing the music for his hymns, used such tunes as the people could and would sing. How far some of these old German chorals could be used by us at present, is a difficult matter to determine. We should not be afraid of the old tunes and peculiar meters, merely because they are somewhat strange and distinctive, for if we are to accustom ourselves to thinking in terms of the United American Lutheran Church, as some of our foremost thinkers are bidding us do, it will not hurt us to have a distinctive hymnology. But in introducing tunes from any source we must seek to assure ourselves, that they are of such a character that our own people can and will sing them.

SCRIPTURAL AND HISTORICAL ASPECTS OF HYMNOLGY.

The Word of God contains numerous passages which afford ample warrant for the practice of singing in public worship. The limits of this paper, however, forbid that we should attempt any full discussion of the scriptural authority for this custom. There is one scene depicted in the New Testament which has a peculiar charm for the hymnologist. Two of the evangelists, in describing the last Passover and the institution of the Lord's Supper, close the account by saying, "And when they had sung an hymn, they went out into the Mount of Olives." This picture of our Lord, on that night of nights, lifting up his voice in unison with those of his beloved disciples, in a sacred song of praise, invests the whole subject of hymnology with an importance, a sanctity and a charm, which it would not otherwise possess. For the practice of raising hymns of praise to Almighty God, the Church has the example of her Lord.

The custom thus practiced by Christ and enjoined by the apostles, has continued in the Church of succeeding ages. The earliest Christian hymns were written in the Greek language. Some of them are still extant, among them one attributed to Clement of Alexandria in the third century and supposed to be the oldest Christian hymn in existence, "Shepherd of tender Youth" (No. 317 in the Book of Worship). With the increasing influence of the Roman Church, Latin hymns began to appear, and in this language most of the hymns in use by the Church of western Europe were written up to the time of the Reformation. It would appear that at first these hymns were intended to be sung by the entire congregation, but in the course of time as the priestly idea developed, gradually the use of popular hymns gave way to the more stately music of the choir, and the common people were debarred from the singing, as they were from participation in other parts of the service.

With the birth of the Reformation, Luther was quick to recognize the value of congregational singing, and in 1524 published at Wittenberg the first evangelical hymn book. It contained but eight hymns, four by Luther, three by Speratus, and one by an unknown writer. This was quickly followed by other and larger collections of a similar character and in a short time Germany was singing in the language of her people the pure doctrines of God's Holy Word.

Luther wrote in all 36 hymns. His example in thus providing for the needs of the Church was quickly followed by others, not only in Germany, but in the course of a few years in other lands as well. No other country, however, has ever equalled Germany in the number and quality of the hymns produced. Julian, in the article on "German Hymnody" in his dictionary, says, "The number of German hymns cannot fall short of 100,000." About 10,000 of these have become more or less popular, and nearly 1000 of them may be considered as classic and immortal. Julian says further:

"Many of these hymns, and just those possessed of the greatest vigor and unction, full of the most exulting faith and richest comfort, had their origin amid the conflicts and storms of the Reformation, or the fearful devastations and nameless miseries of the Thirty Years War; others belong to the revival period of the Spenerian Pietism and the Moravian Brotherhood, and re-

flect its earnest struggle after holiness, the fire of the first love and the sweet enjoyment of the soul's intercourse with her heavenly Bridegroom; not a few of them sprang up even in the unbelieving age of "illumination" and rationalism, like flowers from dry ground or Alpine roses on fields of snow; others again proclaim, in fresh and joyous tones the dawn of reviving faith in the land where the Reformation had its birth. Thus these hymns constitute a most graphic book of confession for German evangelical Christianity, a sacred band which enriches its various periods, an abiding memorial of its victories, its sorrows and its joys, a clear mirror showing its deepest experiences, and an eloquent witness for the all conquering and invincible life-power of the evangelical Christian faith." (Dictionary of Hymnology, p. 412).

Julian names nearly one hundred writers of meritorious hymns which he considers worthy of preservation among the sacred lyrics of the Church. The most of these names sound strange in the ears of the average American Lutheran, who knows little or nothing about the heroic struggles through which these men passed, nor the beauty of the hymns which came as the utterances of their hearts in the midst of the most trying experiences.

OUR BOOK OF WORSHIP.

With some of these facts before us, an examination of our present Book of Worship shows it to be far from what it ought to be. By far the larger number of hymns contained in this book are of British authorship, and are the work of the great scholars and hymnists of the Church of England. Some of these hymns are masterpieces, and are so thoroughly scriptural as to make them a part of the heritage of the Church in all lands and all ages. The same may be said regarding a few of the American hymns from various sources, and the Pre-Reformation and anonymous hymns which have become standard and classic among Christian people of all denominations. But our Book of Worship is singularly deficient in the number of strictly Lutheran hymns. With all the vast treasures of the Mother Church in the Fatherland the General Synod has turned away to other lands and other communions for her hymns, and has not accorded sufficient recognition to the meritorious hymns of Luther, Speratus, Gerhardt,

Schmolk, and the host of other hymnists whose sweet songs have given inspiration to the Christian Church throughout the world.

As an evidence of the origin of our collection of hymns, we find certain weaknesses in the book as a whole. There are no good hymns in the collection on such subjects as the Commandments, the Creed, the Lord's Prayer or Confirmation. There is a lack of the proper kind of communion hymns. There are few good hymns addressed to the Holy Spirit. There is a dearth of hymns suitable for the Children of the Church, and while there are Methodistic hymns in which the doctrine of conversion is set forth, there are no hymns which breathe forth that spirit of child-nurture within the Church, which is so dear to the heart of every Lutheran.

If we are to learn to think of an "American Lutheran Church," one in spirit and purpose, if not organically one, then we ought to have in this country an "American Lutheran Hymnal"—a book worthy of the name. Such a collection might perhaps include 100 or more of the standard and classic hymns which are common to the English speaking Church of the world, but it would be made up in large part of the best efforts of hymn writers from the time of the Reformation down to the present. Such a book would reflect the doctrines and spirit of the Lutheran Church, as it would also something of its history. Such a book might be accompanied by a small handbook, such as might be placed in the hands of our young people, giving the biographies of our Lutheran hymn writers, the peculiar circumstances under which particular hymns were written, and other historic matter in condensed and readable form. Such a book would form a beautiful record of our Church's struggles and conflicts, victories and defeats; would tend to increase interest in the subject of hymnology and lead to better congregational singing; and best of all, it would deepen the love of our people for the grand old Mother Church of Protestantism.

927 N. Fulton Ave., Baltimore, Md.

NOTE.—A Common Hymnal is in process of preparation by a Joint Committee of the General Synod, the General Council and the United Synod South.—EDITORS.

ARTICLE VII.

THE DISPENSATION OF JUSTICE.

BY PROFESSOR CHARLES W. SUPER, D.D.

The problems presented by the recognized necessity of dispensing justice among men has engaged the attention of lawgivers from the remotest times. In a Babylonian code formulated more than two thousand years before Christ justice is recognized as a divine virtue, but which the earthly potentate is commissioned to put in practice. Everywhere and at all times men have felt the necessity of standing by one another to protect each other against violence whether directed against life or property. We see the crude attempts to mete out justice in ancient times in the story of Achan, in the virtual extirpation of the tribe of Benjamin for a deed of wickedness committed by a few men of Gibeah, in the account of the deeds of Abnar, Joab and Ashael. Here the blood-feud prevailed just as it did among the Greeks in later times, and as it still prevails in Corsica, among the Arabs, and in a few districts of Kentucky.

While it is true that this mode of dealing with criminals partakes more of the nature of vengeance than of justice and shocks our modern ideas of right we need to remember that no other course is possible in a society feebly organized where there is no regular tribunal and where a man's kinsman will stand by him no matter how great a crime he commits and try to prevent by force the punishment which is his due. That certain crimes work corruption of blood is a theory that has been embodied in the legal codes of many countries and is not yet quite given up. The threat contained in the Hebrew code wherein God declares that he will visit the iniquities of the fathers upon the children unto the third and fourth generations is much mitigated by the promise to show mercy to an equal extent to those who love Him. Yet Ezekiel felt that it was too severe, and so virtually declared the curse abrogated when he told his people that the iniquities of the fathers should not be visited upon the children on the condition that the wicked turn from his wickedness and do that which is lawful and right.

Justice is the fundamental principle by which the intercourse of man with man is regulated. It is the basis upon which the State rests; for however imperfectly justice may be realized in practice, every State makes at least the pretense of embodying it in the social order. Men can not live in peace with each other, but it is impossible for a man to live alone. Few men ask for charity or want it, but all men ask for justice. So strong is the craving for justice that men have sometimes sacrificed all their possessions to obtain it. When it was denied they became bitter against every man and against the institutions under which they lived. Most outlaws have become so because they felt that they could not obtain justice under the laws. No normal man asks of society anything more than justice. This demand is expressed in the familiar words, "fair play." There are few men who do not feel that they can hold their own even against odds if society gives them fair play. How much injustice there is in the world! How small has always been the number of those who, when they know that they are in position to oppress their fellows, will not take advantage of their power! The dispensation of justice even with the best intention is difficult; how much more difficult is it then when the strong co-operate directly or indirectly to thwart it! Although some men have been trying for millenniums to realize it in practice the world is still far from the goal.

The two fundamental principles of all primitive law, and to a certain extent of all law are retaliation and restitution. Both seem to have been recognized from the earliest times and are probably innate. When a child is struck or its toy broken by a playmate its first impulse is to strike back or break a toy in return. "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Retaliation was often executed even upon animals. "If an ox gore a man or woman, that they die; the ox shall be surely stoned and his flesh shall not be eaten." But if the owner of an ox knew that he was wont to push with his horns and did not keep him in and the beast killed a man or a woman "the ox shall be stoned and his owner shall also be put to death." But he has the privilege of paying a ransom for his life. No modern government recognizes the right of a man to ransom his life, if he has forfeited it. But this was both custom and law which are merely two names for the same thing, until within comparatively recent

times everywhere. Many people are however of the opinion that a man can not by any act forfeit his life. Hence, in some countries capital punishment has been abolished. Under some of the Asiatic governments a condemned criminal may save his life if he furnishes a substitute. Such a regulation is not as unreasonable as it may seem at first thought. It is one of the ways in which men have sought to realize justice in practice. When our attention is called to the term *justice* we are wont to think of it as a purely secular virtue, because in our minds a court of justice and a court of law have already generally been associated with each other. Strange as the fact is, the votaries of modern law and of the ancient Gospel are rarely on familiar terms.

There is no reason why a preacher should not also be a lawyer, although it would not be possible for one man to give equal attention to both functions and be successful. Justice is not a secular virtue. It is one of the most frequently used words in the Bible. Abraham is to become great because he will command his children and his household after him to do justice and judgment. The prophets from first to last bewail the degeneracy of their times as shown in the perversion of justice by those who are in authority. Their anguish of soul is caused by the unalterable conviction that because God is just he will punish even his chosen people for their ingratitude and their unjust deeds. The prophet Micah sums up the whole duty of man in a few words: "What doth God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" The patriarch Job wrestled valiantly with this problem. He has the abiding conviction that he has done no wrong and that therefore God will restore to him the things which he has taken from him and make good to him the losses which he has sustained. His friend Bildad expresses the same belief when he asks: "Doth God pervert judgment? or doth the Almighty pervert justice?" "If thou wert pure and upright; surely now he would awake for thee and make the habitation of thy righteousness prosperous." Among the four cardinal virtues recognized by the ancients justice stands first; then follow prudence, temperance and fortitude. These are also recognized in Roman Catholic theology as virtually embracing the whole duty of man. We find, however, in the scheme of the Stoics clemency occupying a prominent place, while in the New Testament charity or rather love is declared to be the most important of all.

The most valuable legacy left by ancient Rome to modern times was its system of law. So excellent was it regarded by the nations of continental Europe that it continued to be the foundation of their jurisprudence until very recent times. When we read the statement of Saint Paul's case as reported in the Acts of the Apostles we can not but be impressed with the desire of the Roman governor to be just. When he was making his plea before Festus the latter interrupted him with the question: "Are you willing to go up to Jerusalem and be tried on these charges before me there?" "No," replied Paul, "I am standing at the Emperor's Bar where I ought to be tried. I have not wronged the Jews, as you are well aware. If, however, I am breaking the law and have committed any offense deserving of death, I do not ask to escape the penalty; but if there is nothing in the accusation of these people, no one has the power to give me up to them. I appeal to the Emperor." Farther along Festus asked Agrippa to put the charges against the prisoner in some definite form; "For," said he, "it seems to me absurd to send a prisoner without at the same time stating the charges against him." And again: "The man might have been discharged, if he had not appealed to the Emperor." We should remember that the appeal, in this case, was to one of the most depraved monarchs that ever sat upon a throne. Cases are not unheard of in our day where a corrupt judge feels in duty bound to administer a just law justly. Paul had confidence that his chances for receiving justice in Rome at the hands of a heathen court were better than among his own countrymen. And he seems not to have been disappointed for the record closes with the statement that Paul dwelt for two whole years in a house which he had rented for himself, welcoming all who came to see him and preaching fearlessly, unmolested. It is evident that so far as these particular charges were concerned he was acquitted by the imperial tribunal.

This pagan emperor's conduct puts to shame that of many in authority who called themselves Christians. The insurmountable obstacle in the way of the dispensation of justice is that while the wrong-doer can be punished his victim has no redress. A court of law, which may likewise be a real court of justice so far as human power goes, can order the taking of a life for a life. But this does not restore the life wrongly taken. If some one commits an assault upon me and puts out one of my eyes I may

get "even" with him by putting out one of his; yet that does not give me back mine. There are instances on record not a few where men have suffered long imprisonment and even death for crimes which they never committed. When their innocence was established they could obtain no redress. It would seem that herein our methods of procedure could easily be improved. Since the criminal, real or supposed, is punished, not for his own sake but for the sake of the community and for safeguarding society, the State ought to make some amends for its mistake. No government has shown any willingness to do so. If it can be proved that by a due process of law a man has been wrongly deprived of his property it usually makes restitution. But if it punishes him in his person by false imprisonment, for example, it does nothing for him. At different times attempts have been made to remedy this condition of affairs by constitutional amendments, but they have always failed.

It is a familiar charge against theologians and preachers that they are, as a class, unduly conservative, even reactionary. It is on the whole unfair. But lawyers are, with rare exceptions, extremely conservative; whether this attitude of mind be due to superior wisdom or to mental inertia, or to the exigencies of their profession is a question that is hard to answer. They spend much of their time in looking up precedents. They rarely venture an opinion without basing it upon the opinion of some one else who preceded them. Although they make most of the laws and are responsible for their phraseology it is often difficult to find half a dozen lawyers who are in accord as to what a particular law means. Goethe ridicules this excessive conservatism in his *Faust*; and he was himself a Doctor of Laws. When the student comes to Mephistophiles and asks him for advice, declaring in advance:

"I cannot reconcile myself to Jurisprudence,"
he replies:

"Nor can I therefore greatly blame you students:
I know what science this has come to be.
All rights and laws are still transmitted
Like an eternal sickness of the race,—
From generation unto generation fitted,

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And shifted round from place to place.
Reason becomes a sham, Beneficence a worry :
Thou art a grandchild, therefore woe to thee!
The right born with us, ours in verity,
This to consider, there's alas! no hurry."

In other words, law and right are two different things.

No more bitter satire was ever written than that upon lawyers in the Fourth Part of Gulliver's Travels. There is room here for only a few lines. "It is a maxim among these lawyers that whatever has been done before, may legally be done again: and therefore they take special care to record all the decisions formerly made against common justice, and the general reason of mankind. These, under the name of precedents, they produce as authorities to justify the most iniquitous opinions; and the judges never fail of directing accordingly."

Jesus was very bitter against the Jewish lawyers of His day. His denunciations as recorded in the twenty-third chapter of Matthew are as fierce as were those of Swift. And there was this difference: He did not write them in a book but uttered them in the face of those He denounced. Although He knew His fate was in their hands He did not shrink from telling the truth. He was not charged with committing any crime but simply with using language to which they took exception. Although the Roman governor had Jesus' fate in his hands he concerned himself very little about the poor victim and was willing that justice should be outraged for the sake of popularity. But the question arises whether in the sight of an all-wise God their conduct was more reprehensible than that of a lawyer who for the sake of enhancing his prestige does all in his power to convict an innocent man or to clear a guilty one. In either case the claims of justice are lost sight of.

It is interesting to compare Hesiod's rules of conduct with the vaticinations of Amos, the prophet, who was probably his contemporary. "Deal justly with all men. Respect the property rights of others. Work and save. Practice moderation in all things. Requite him who wrongs thee twice as much; but if he leads the way to friendship follow. Do not commit adultery. Do not reproach the aged with their years. Do no wrong to orphan children. Jove lays a bitter penalty in requital for unrighteous deeds.

Sacrifice to the immortal gods according to your ability; in holiness and purity propitiate them both morning and evening." Amos says the children of Israel care nothing about the right. They afflict the just. They take bribes and turn aside the needy from their deserts. God abhors their sacrifices. He despises their feasts and takes no delight in their solemn assemblies. He will not accept their burnt offerings, nor meal offerings, nor peace offerings of fat beasts. "Woe unto them that are at ease in Zion!" He enlarges upon the luxuries that are ruining the people. He is not very specific about the evil deeds of his countrymen, but denounces them for their neglect of the laws and ordinances of God and foretells the punishment that will come upon Israel as well as upon other nations that do wickedly. He takes it for granted that they know how evil many of their deeds are and need only to be warned of the wrath to come. Much has been written to prove that this world is a domain in which justice prevails, wherein the wicked are punished and the righteous rewarded.

This seems to have been the creed of a few men from time immemorial. It has always been and still is a favorite theme with poets, philosophers and writers of fiction. Nevertheless most of them apparently have seen and presented but one side of the course of human affairs. Perhaps the evil are always punished; but surely the righteous are not always visibly rewarded. Amid the tremendous sweep of events and in the complex relations in which men stand to each other, in the rush and hurry and jostle of man against man, the innocent are often trampled under foot and there is no one to rescue them. Even when justice is visited upon wrong-doers, their victims are not recompensed for their sufferings. A man who commits a murder may pay the penalty; but that does not bring back the dead man to life, and his death may entail sufferings on many innocent persons. We all know men who have no consideration for any one but themselves; yet they pass a long life in the enjoyment of health and prosperity. No evil thing seems to come nigh them. That they suffer no mental distress and have no prickings of conscience may be inferred from the fact that they do not mend their ways. Some men seem to be the favorites of the gods as they were in the days of Homer, and, let them do what they will no serious evil befalls them, prosperity abides with them, adversity does not come nigh unto them, nor misfortune take up even a temporary abode with

them. The psalmist was often troubled when he considered the course of human affairs. It is not difficult to see why the belief in a post-mortem retribution gradually arose in the minds of thinking men, seeing the natural and inborn love of justice and the conviction that it so often fails in this world. Pagans had reached this conclusion before any revelation came to them, although their hope was faint.

Probably every one who has studied the course of human events will admit with Goethe that "every sin is punished here below." But the punishment often fails to strike the sinner himself and justice is not meted out to those who have been wronged. Justice may take the life of a murderer, but it can not restore life to his victim. It may send the defaulter to prison, but it can not give back his illegal gains to those who have suffered losses by his crime. Besides, there are many great wrongs of which neither law nor society takes cognizance. Gretchen forfeited her life, but Faust the real culprit, lived to an advanced age with the blood of three murders upon his hands and, according to the poet, was saved at last none the less than the chief victim of his lust. It is true, he repented and strove to make amends for the errors of his earlier years. While society may eventually recompense the man who has been wrongfully imprisoned, it has never yet done so; and it can invent no adequate requital for mental anguish. The world abolished slavery, but it could not requite the wrongs and cruelties inflicted on countless human beings in the course of many centuries. Although the administration of justice through law is as yet a hope rather than a fruition, we may reasonably believe, in the light of what has been accomplished within the last century, that the passing years will bring men nearer and nearer to the goal toward which all men are striving and have been striving since the dawn of history.

The most important psychic movement of our day is the demand for social justice. What it means is not very definite but it includes at least a minimum wage, prohibition by law of child labor, workingmen's compensation for injuries and some other things of like character. It means the putting into practice of the scriptural injunction: "Ye that are strong ought to bear the infirmities of the weak." Gaius, the distinguished Roman lawyer, defined justice as "the continual desire of always rendering to each one that which is his due. Jurisprudence is the

knowledge of things divine and human; the science of that which is lawful and unlawful." History is in a large measure the struggle for justice. The demand for justice is innate. We can not reduce this demand to definite terms because it manifests itself in so many forms. However much men may differ in other respects and in what constitutes justice there are few who ask more than their just dues and they are equally few who will be satisfied with less. There is no feeling that causes us more pain than the state of mind produced by the conviction that we have been unjustly dealt with. We demand that we shall not be condemned unheard; and although we are not always satisfied with this we feel that we have gained much when this prerogative has been granted to us.

Punishments for crime are becoming more and more lenient, because the world has learned that there are few men in whom there are no good qualities, unless their mentality is far from normal. Experience has demonstrated that the proportion of men in our penitentiaries who will keep their word is rather larger than of those who have never been indicted for a crime. It has also been proved that the severity of punishment does not diminish the number of crimes. In England, for instance, less than one hundred and fifty years ago more than one hundred and fifty crimes were punishable with death. And English laws were comparatively humane. Yet life and property are safer now when there is only one crime punishable with death. Up to the time of the French revolution a gibbet stood on Montfaucon, on which one hundred and twenty persons could be hanged at the same time. Yet it was deemed necessary to erect a second and a third in order to provide room for the increasing number of victims. Albeit, executions on French territory did not take place in Paris alone, but in many other cities.

Statistics widely quoted since June 1913 bring the startling testimony that this country is now four and one half times as criminal as it was twenty years ago; that only one convicted murderer out of fifty is executed; that we have more homicides than all the countries of Europe combined, barring Russia and those lying in the extreme south-east, although they have three times our population; and that the administration of justice costs about fifteen dollars for every man, woman and child or very nearly the value of the wool, wheat and coal crop combined. The

inference is that we pay much and get little. It does not seem possible that these figures can be correct, for it is well known that in many parts of our country a homicide is unknown. Nor does it seem possible that the activities of our numerous uplifting and enlightening agencies are producing so little effect, or that the enormous sums spent on public and private education count for so little. But even if the above cited statistics are only approximately true, they demonstrate that there is a serious lack in our administration of justice as compared with Europe or even with Canada. Evidently in the domain of social justice and public order there is yet much land to be possessed.

Athens, Ohio.

ARTICLE VIII.

THE INAUGURATION OF DR. WOLFORD AT HARTWICK SEMINARY.

THE CHARGE TO THE PROFESSOR ELECT.

BY REV. W. M. BAUM, D.D.

When Mohammed started out to attempt to convert the world to his religion, his followers took the Koran in one hand and the sword in the other. "Believe or die," was their message, and he who refused to believe, paid the penalty of his rejection with his blood.

When Jesus Christ sent forth His followers to convert the world, He told them to go into every nation and preach the Gospel. The sword which His apostles used was "the Sword of the Spirit, which is the Word of God," and, "beginning at Jerusalem," they went forth everywhere, preaching the truth of salvation through Jesus Christ, that "whosoever believeth in Him should not perish but have everlasting life." In the one case the missionary was a soldier, in the other he was a preacher.

And Christianity relies on the same power to-day to draw men unto it. "How," asks St. Paul, "shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" In those days, as the same apostle puts it, "it pleased God by the foolishness of preaching to save them that believe." By the same preaching, which many regard as foolishness, men are saved to-day.

We, every now and then, hear people loudly asserting that the power of the pulpit is waning. It is merely an assertion and not a fact. The voice of God's messenger in the pulpit is His way of converting the world. There is a power in the preached word, a power that shall go on "conquering and to conquer" the hearts of men, until all shall have heard the glad news of "the glorious Gospel of the blessed God," and shall bow in worship at the foot of the Cross.

To aid in the accomplishment of this, the Church has established institutions of learning where young men may be prepared

to become apostles of the truth; and to publicly induct into his office one who has been chosen to be a trainer of such apostles are we gathered here to-night. It is a most auspicious occasion. This seminary has always been manned by a faculty strong in mental equipment and powerful in spiritual attainments. It has sent forth many heralds of the cross, who have been fitted here to do excellent service for the cause of our Lord Christ. The professor to be inducted into office to-night will keep up the high standard of the institution. Thoroughly equipped for the work, well-versed as a student of theological science, and understanding from successful years of work in the pastorate the practical demands that will be made of those who will go out to labor in the Church, we are glad to add him to the teaching force of the Seminary.

The possibility of augmenting the Faculty at this time, thus at once relieving our over-worked but faithful and uncomplaining corps of professors of some of the burdens that must at times have seemed overwhelming, and also adding to the efficiency of the institution, was brought about by a happy combination of circumstances, namely, the completion of the sum that made the Alumni Professorship Endowment Fund available and the increase in the appropriation of the General Synod's Board of Education to the Seminary. All honor is due to those who conceived the idea of the Alumni Professorship Fund and to those who so earnestly and indefatigably labored to secure it. Now that the \$15,000, originally decided upon for the Fund, have been gained, it devolves upon all to push on to the completion of the next goal, later determined upon, which is \$20,000. All honor to the Committee, whose members in the face of many discouragements kept determinedly at work, to the Alumni Association, to the friends and contributors, to the Lutheran Ministerial Association of Schoharie County, for the efforts that have been crowned with success in the gaining of this sum! All gratitude, also, to the Board of Education for what it has done!

The Alumni Association has named the Rev. Frank WOLFORD, D.D., as the first incumbent of this endowment, and he is to be known as the "Alumni Professor." The Board of Trustees has elected him to the position of Additional Professor in Theology and Field Secretary, and the formal induction into office of the new professor is the occasion of our gathering here to-night.

To me, as President of the Board of Trustees of the Seminary, falls the pleasant duty of delivering the formal charge to the new Professor. It will not be necessary for me to say much on this occasion, neither is it expected; yet at such times an approved usage requires the expression of certain demands as to duty and the distinct utterance of what is here included, and some prominent announcement of what the Church wants in those who train its teachers.

I charge you, therefore, my brother beloved, in your teaching to be true to the Word of God. The sacred Scriptures are the well of truth from which all your inspiration should be drawn. To this end study well the Bible. Be sure that what you teach is the Word of God. Do not put anything in the place of that. Do not mistake any of your own ideals for the inspired truth of the Holy Ghost. Do not put the notions of men for the declarations of God. Of such Jesus said, "In vain do they worship Me, teaching for doctrines the commandments of men." Study well the Word and faithfully teach it. Compare Scripture with Scripture, and search what the mind of the Spirit is. Do not be led into error through the claims and exploitations of modern destructive criticism. Remember that the whole Bible is the Word of God and is the foundation of our faith. "All Scripture is given by inspiration of God" and "the Word of the Lord endureth forever." Be true to it in the face of all opposition, whether open or secret, from avowed enemies or from treacherous, professed friends.

I charge you, my brother beloved, to be true to the doctrines of your own Church. They are the teaching of the Word of God. They present a full-orbed system of divine truth. The more you will study the Confessions of our Church, the more you will be impressed with the scripturalness of what that Church stands for. See how those mighty spiritual heroes who formulated the doctrines of our Church interpreted the Word. Exalt these doctrines in your teaching, and do it because of a personal acceptance of them. This is a Lutheran Seminary and nothing but Lutheran theology ought to be taught here, not simply because it is Lutheran, but because Lutheran doctrine is scriptural.

I charge you, my brother beloved, to be true to your Lord in your own personal life, and to impress by word and deed upon those whom you teach the necessity of consecration to Christ.

Spirituality is the one great need of the Church and of the world to-day. There is nothing that can take the place of personal piety. A spiritually minded clergy is the only hope of the Church and of the world. A consecrated clergy will bring about a consecrated people. Let the contagion of Christ-like character have its influence here. Do you by your personal contact with souls impress this fully. I have nothing more to say. May God bless you in your work and may you and the Seminary ever continue to do great things for the Church and for God!

OUR YOUNG MEN OF THE FUTURE MINISTRY.¹

BY REV. FRANK WOLFORD, D.D.

Preceding the address proper, Dr. Wolford said in response to President Dr. William M. Baum's official charge:

MR. PRESIDENT, FRIENDS:

I am fully alive, I believe, to the honor which has been conferred upon me by the Trustees of this Seminary, and to the distinction which has been given me by my fellow alumni, in naming me as the first incumbent of this chair, the Alumni Professorship.

I come to this place cherishing, I trust, no illusions to be rudely shattered at some later day. I have no light sense of the responsibilities. I have not come from a pastorate,—by God's blessing my only one,—after the more than a score of years in which I found both labor and responsibilities, a pastorate from which I have separated myself after much prayer and with strain of heart-strings, a pastorate whose memories are an abiding treasure, I have not come from that as one who is thinking of now passing into long days of ease. I have not assumed that, by this change, my responsibilities would be lessened. I am not conscious, at this moment, that I have desired them to be less or that mine should be an easy life henceforth. I am quite sure that if I had even entertained the idea, the dual position which has been named for me would serve to dispel the illusion. I can now but make my grateful public return in words for your action and

¹Inaugural address delivered at his installation as Alumni Professor of Hartwick Seminary, N. Y., on November 19, 1913.

leave the future to tell of the wisdom or its lack in making me your servant. That there may be no question in any mind, here and now, I pledge that such as I have I give to this task and so much as is in me I am ready. I believe with all my heart that I may serve Christ and His Church in this present new place and to serve Him with less than every power would not only be unfaithfulness but my highest loss.

If from time to time, as contemplated in this call, I am permitted to speak to others of the Christian ministry in such words as to arouse young souls to offer themselves to such a calling, the joy will be a rare one, indeed, and there will remain some consciousness of service to the entire Church. If some cry of mine can elicit a response from parenthood, so often apparently indifferent to Christian Education, how blest I shall be, indeed! If in particular, I can serve my Alma Mater, the oldest Lutheran Seminary in the United States, I shall think that it is but the duty and the privilege of a grateful son.

Behind me lie the services of men who have been deaf to all material preferments and ready to hazard their all for such a cause or series of causes. They stir and quicken every pulse and urge to fidelity. Before me the prospect opens of efficient service; the realization in others of my unattained ideals,—to live in their lives and joy in their successes. And, fully aware that nothing good or holy can be wrought without the constant presence, wisdom and power of God, I pray that blessing upon each of us; that in His fear we may labor until the end of the day. With so much that is personal, but which I have felt that you had the right to ask from me at this time, and it is not immodest in me to say, I now ask you to consider as the engaging thought of the occasion:—Our Young Men of the Future Ministry—What May We Attempt in Their Seminary Training?

The question which is here proposed is, as it is viewed by myself, one that claims our serious mood, alike for its relationship to these young men and to the Church. For we have been set a task. We are here to provide, by this training of the Seminary, a leadership for the Church of the morrow. The responsibility for the shaping of such leadership, we cannot, if we would, entirely evade. As I attempt to recall the years during which these shaping influences upon the leaders of the Church have been exerted here, and my memory would revive the story of the lives of

those who have here been as agents in this process; as I recall how without ambitious display the work has been maintained, and oftentimes at great personal sacrifice, yet how powerfully and certainly these shaping forces have continued and have been reaching out in widening circles to the Church of our State and even farther,—with such a retrospect, I pause to make my grateful acknowledgment to Him under whose guiding and protecting care this Seminary has been preserved and by whose grace these men of the past have lived and wrought for the Church.

And, personally, I am humbled in the thought that I should follow in such a succession and attempt this task. I am assured that one who comes to such a place is not to consult mere whims or follow the direction of personal fancies. We, who engage in this Seminary training of young men of the future ministry, must stand at the bar of our own consciences and must give an account to them who have placed us here, for the fidelity with which we meet our trusts. And to these young men who seek this training, we must be true and faithful. It were of the great sadness of life if, in after days, any one of them should point a finger of accusation at us because in the great day of our opportunity we had faltered, were indifferent or had neglected them. The ministry of the future! What shall it be? The service of men who have a world vision; who see life in the harmony and symmetry of Divine ideals; who have a keen appreciation of the needs of the human race and a conviction that there are resources adequate for all the needs of men, not in men but in God and the riches of His grace? Shall that be its character? Or shall it be a service which falters, is partial, balks at discouragement and finally retires dispirited and defeated? Shall not we, to whom is committed this trust of the training of the future leaders share somewhat in the response that these lives make to these queries? Certainly, it lies within the range of us all and, no doubt, we have found ourselves indulging in the possibility,—to dream of the larger things for the future Church; to cherish ideals of a Church more alive to privilege, alert to duty and realizing more fully the wonder and glory of the phrase, "The Church of the Living God." Well, in all the things we dream or wish or hope, are we not often writing large the function of the Christian Ministry in the arrival of that better day?

And so I come back to the question we have proposed, Our

Young Men of the Future Ministry: What shall we attempt in their Seminary training? In a large and humble dependence upon Him who is to all our successes what sky is to earth, what shall be our ambition to do for these men who are of our sacred trust?

And, first, we may attempt to train a body of men who shall have firm convictions, men who believe with an intensity. If it were possible for a man once to say, "We believe and therefore speak," is it not possible for other men to say that? And can we be content to have anything less than that from the men who are to speak to the Church? Do we not know that it is such men who adventure; that courage without knowledge is a mere audacity which may exhibit the man but will not help the truth? A writer with much urgency declares, "What we must have is an intelligent people,—people that can give solid reasons to themselves and to others for the faith they have. The time is forever past, and we are glad of it, when it is enough to appeal to authority. Our people must know what they believe." Well, who is to lead such a host? Can a leader be indifferent, lukewarm, hesitant, doubtful? "Like priest, like people." Is it visionary to cherish the ideal that our young men shall be such as are convinced beyond doubt and reversal? Can men so be assured? Possibly, in the shifting of so many positions once regarded as fixed, in the changes of human opinion which have come to our attention, we may wonder whether there are any great constants after all.

The first impression as we thus contemplate the shifting scenes of human opinion is not the best. "Truth in its everlasting features is not hanging in the air elusive and impossible, an uncertain quantity of which no one can be assured." The great virtues of the Christian faith are not so hidden that no man can know them. There is a history to which we do well to give more than passing thought when we would satisfy ourselves as to whether there are abiding verities. It is a story of God and man—a revelation of God to man and a relation of man to God and, if we heed it, we shall find that there are, in spite of the changing externals of life, at the heart and in the depths, unfailing truths. We shall assure ourselves that all things are not of the moment and all a shifting, temporary scene. And I conceive that it is of these abiding truths that stay always at the heart of

the world's history, of men and events,—that it is of these we may speak in detail to the lives which are before us for fitting as men of a future ministry. We may speak of those great fundamentals and we may speak in a language which is not apologetic.

We should not live, nor should these young men who are to be of the future leadership live, in an atmosphere of uncertainty as though in all this training or in Christian living we were adventurers on a broad uncharted sea having lost our compass and having found no lights along the shore. For this is not the case. Others have been this way before us and they have found abiding truths and have left the record and we may learn from their safety and success. By the emphasis we lay on the positive teaching rather than a negative criticism of God's Word, we may hope that the fires of conviction shall burn afresh. Conviction that issues in definite speech rather than vague sentiment, we shall not reach by the devious path, though sometimes much heralded one, of constructing our faith after the standards of "the modern scientific movement." What convictions can be reached by the rule of those who are themselves so greatly divided, so unclear and unsettled;—a movement in which as the late Dr. James Orr in "The Problem of the Old Testament," has shown the developers and defenders are not in agreement on essential points?

Now the center and heart of the theology we have to teach is Jesus Christ; and here, again, there must be no wavering as to His Person, His character, His mission. With unfaltering speech it is our privilege to set forth the historic Christ as over against all mere idealism or dream,—a man's creation. Recently in the reading of a reviewer's article in one of our magazines I came across a sentence like this: "We miss somewhat the note of calm strength born of conviction which is so precious in a treatise of this sort." Yes, that is what we seek,—the note of calm strength, power in repose, strength that is not in flurry or panic. That breeds calmness in others and heartens those who are timid and afraid. Truth has an imposing strength. The great messages of the past which have been of blessing to men were the messages which came out of great convictions of the truth. The hurt of men cannot be healed by guesses; the glad tidings were never found in surmisings; men have never gone forth with eagerness to action against wrong on a simple conjecture. To

offer the young men of the future ministry merely negations and suspicions is to train a class of men who shall miserably fail of the high privilege of the Christian Ministry.

And within this purpose,—to prepare a ministry of conviction, I see the possibility of a wide range of study. I note no narrow delimitation, no repressive hand laid on the progressive spirit of youth. Rather do I see a horizon pushed back from time to time. The urgency of this portion of my theme appeals to me if we are to maintain a ministry which shall be a positive force. Speaking of our divinity schools and their teachers, one has said, "In the positive adherence to the truth of the Holy Scriptures, and with the simplicity of childlike trust in God, there must be an evidence of strong manhood, of positive conviction, of unshakable adherence to principles and of the vitalizing power of the life of the Son of God."

I name, secondly, as worthy of our attempt,—the vitalizing of the truths taught and believed by a personal experience; the cultivation of character as potent to the energizing of the truths which the lips would utter. It is not cold intellectualism which must be the goal of our striving for those who are committed to our training. The Reformation, as we are taught, began in the vital experience of Luther. It was said recently, "The ideal seminary must be a school of character as well as ideas." He who preaches the truth of God as a word to make alive must himself know its living force. Back of the effort to know the truth of revelation lies the persuasion,—or it should lie there,—that this is a living seed that fruits in holy living. Without it the teaching is vain.

I risk the criticism which a lengthy quotation sometimes invites to bring, at this point, what appealed to me as a suggestive message as I heard it spoken. Rev. John Hutton was speaking of the Church of the early centuries and declaring that she overcame the world by the force of her belief, and he added, "Believing as I for one do believe that whenever and wherever the Church can present to the world the life and belief of those first days, she will resume her conquering ways, I might go on to say, very well, if that is so, let us begin to preach those doctrines which awoke such echoes long ago in the hearts of men. I might say, Let us go to, and begin to use those very weapons as the weapons of our warfare. If it was the announcement of cer-

tain beliefs which won over the world, let us begin forthwith to announce those beliefs. Yes—but you must see that you have a right to declare those beliefs; you must see that they are your own beliefs.”

“Now a belief is something that you are actually living by. A belief is not something which you have lying about somewhere, something which you bring out upon occasion when you proceed to put a mechanical and difficult kind of life into it. No, that is only your belief which you absolutely need in order to justify or support you in the life which you have chosen or the life which God seems to have laid upon you. A doctrine is not something which may or may not be true; a doctrine is something of such a kind that if it could be proved not to be true, the last light in your life would go out. It is only doctrines held with such a reality of passion that can move the world; and when they move the world, it is the Spirit of God, of moral fidelity and spiritual thoroughness which dwells in them and glows through them.”

“It is a thing beyond all discussion with me, that only a Church which has beliefs for which it will suffer to the uttermost will ever touch the hearts of men, nay, in my view, a Church without convictions is a horror. But in days when beliefs are becoming vague and shadowy the way back to the great convictions is not by a mere vote of the Church. A doctrine to be powerful, nay, even to be sincere, must rest upon and be the expression of our own life system; it is organic with our own moral principles. It is the echo out of the heart of God which we know in Christ, the echo to some cry of necessity. Wherever doctrine is less than this or other than this, it is dead, and the mere repetition of it, or the use of its threatening against those who will not adopt it is altogether futile. It is as though you were to pin a few leaves to the bare branches of a tree and put up a notice that summer had come. Never a bird of the air will nestle amongst such manufactured things. A leaf is not a leaf when it is pinned on, or when it needs to be pinned on. A leaf is a leaf when it had to come out of the living tree, when it wanted to come out, when it loved to come out. The doctrine of the Church which overcame the world were the lyrical expressions of her living experience. They were all she could say in utterance of the tumult of her confidence. They were her songs unto the Lord of her life which she found in the night and sang in the night.”

I can think that it is of the training which the Seminary affords that the young men of the future ministry shall think thus of the great doctrines. They will find all too frequently that other view which would impress us that they are the vote of a majority in a public assembly whose interest was little more than the supremacy of a party. They will not have to seek far to find that conception which argues that doctrine is merely speculative philosophy. And theology may become as dead and cold as a stone under such impressions. We must lead these men, who for the time are committed to our care, to know that the doctrines are utterances growing out of great necessities of the life of the soul; that they have gained their place because they have brought something more than intellectual satisfaction, though that may not be despised. Yes, and our young men must be led to understand that only as these truths live in them will they ever bring persuasion to others.

It is of importance that we state with all clearness the truths of the Christian faith. But men to whom we speak will be asking that our lives give evidence of the truth which we proclaim. If we have only the intellectual possession we are sadly wanting. We must, therefore do something far beyond the preservation of the memory of an experience which men once had, if men are now to be trained who shall aid others to the life which the Gospel announces. How all this can be done opens up a subject much too large for present treatment in detail. I can, at best, present what seem to me hints of the way. The young men who announce the Word of God as a means of grace must themselves be taught to use it as a means of grace in their own lives. There is the risk that it become a professional hand-book of texts rather than that personal experience of the Psalmist, "I delight in Thy law; it is my meditation day and night." The Word of Christ is to dwell in us richly. It is to grip us with its living power. The apologetic of the blind man is irresistible. Private devotion, the worship of the public assembly, the point of view which looks at religion from will and conscience as well as mind,—to mention no more of this rich field,—will aid in the developing of that personal experience without which the higher ideals of an efficient ministry cannot be reached.

And once more, I name as of the attempt we may make in our Seminary training, The heightening in all, who would serve in

the Christian Ministry, of the sense of Christ's words, "As my Father hath sent me even so send I you." A clear view is implied of the meaning and a definite response to the purpose and commission of Christ. It may be variously termed as men have their preferences of expression. Some may call it the missionary passion; others may speak of it by the term evangelization. Whatever term best suits his need who would define it, I know that the issue of it is service; its shaping motive is love, and upon it wait those other two elements which I have named to-night for the fulfilling of the Ministry. Can any man have this clear vision of His Lord, sent of the Father, now sending him into service and be in doubt as to the issue?

Through all the process of the training, in all the hours of the class-room, must there not be rising in more definite manner the persuasion that he is to minister, "as the Son of Man came not to be ministered unto but to minister?" And should not our Seminary training do this,—to make more clear the needs which demand such service and to strengthen the claim of that world to which presently he is to go with the Word of hope and cheer? Ought it not be that there shall be found growing within us an assent to that law, which Christ asserted as a law to which He was subjected, "Whosoever will save his life shall lose it and whosoever will lose his life for my sake shall find it?" There are limitations, doubtless, to the imitation of Christ; but it is of our concern to reproduce His Spirit and method and purpose. The love of men, a cherishing of the spirit of Christ-like love of them; a vision wide as the needs of the world, a sacrificial ministry to them, a design to introduce them into the life abundant,—if here we fail in our training, how greatly shall we be charged with fault by those who have placed us here! To catch such a vision as had the Christ,—a world-wide vision,—will free us from the petty and trivial ambitions, disputes and jealousies.

It matters little where we shall afterward find the field of labor; our eyes must be upon the fields white to the harvest; for only as this vaster purpose has conquered us can we be saved from a narrow parochialism. If we would be great in sympathies, meek and lowly in heart, we should have this knowledge, breathe this atmosphere and be quickened by this impulse. And how can he who is without it summon others to the great oppor-

tunities of service or enlist their sympathies in the vaster purposes of our Lord? Manifestly there opens here a wide privilege to the student in the Seminary training, if one is to know the field, appreciate the problems and fit himself to serve the need and aid in the solution of the problem. Happily, there are resources in a literature, rich and inviting; in the living witnesses from this vast field who can speak out of the knowledge derived by personal contact: and so it becomes possible to do much in this part of the fitting for an efficient ministry.

And so I conceive these three as a part of what we may attempt for the young men who come here asking that they may be aided to become able ministers of the Lord Jesus. To train a body of men

(1). Who shall know beyond doubt or reversal the great truths of our holy religion and who shall be able to speak in terms of clearness of God's revelation to men;—

(2). Who shall by a vital experience make test of the reality of that which they preach, whose piety shall co-ordinately witness the worth of that which is announced in speech; and

(3). Who shall have caught the passion of a Christ-like love for human lives, the expression of which may be given in terms of loyal selfless service.

To whatever is possible in such an aim, I willingly devote myself; and for this end, may we have the constant prayer of all who love the Great Head of the Church.

ARTICLE IX.

THE SPECIAL ENDOWMENT AND RESPONSIBLE
TASK OF THE LUTHERAN CHURCH FOR
WORLD-WIDE MISSIONS.¹

BY REV. JOHN WARNECK, D.D.

Our Lutheran Church has a character of special distinctness. Whatever stress may be laid upon the importance of co-operation and unity,—to which we give our cordial assent—we are not inclined to set aside the special gift, which God has bestowed on us and our Church. It behooves us rather, to acknowledge and cultivate it, for in the nurture of it lies our strength. This consideration applies with equal force to our share in the missionary enterprise. It is the historic characteristic of the Lutheran Church to take its stand upon God's Word, to pay special and wholehearted deference to it, and to make it the rule of life under all circumstances. In accordance with this view, the task of studying the Scriptures, as well as distributing them, is diligently attended to, and we make them the essential basis of all our teaching, preaching, pastorate care and literary work. There is some *danger* to-day, that in the manifold claims of missionary administration, of a complicated school system, of medical missions, and of apologetics, the main thing—that is the Word—is being neglected. And yet it is at our peril that we grow lax here. It is only when the Word is earnestly studied and diligently made known, that we may look for the divine blessing. He who takes his stand upon the Word, is in no danger of entering into false compromises in meeting heathendom half way. Proving all things by the Word of God, we are not likely to be carried away by plausibilities, which distract others and may lead them astray. It is most important at the present stage of Foreign Missions, that the doctrine entrusted to us by our fathers should be *preserved* in its *purity*, and that neither fear nor weakness should make us consent to whittle down the Gos-

¹An address delivered by Dr. Warneck before the Lutheran Conference held in connection with the Convention of the Student Volunteer Movement at Kansas City, Mo., Dec., 1913.

pel, for the purpose of winning the heathen. This is not an imaginary danger, but is at the present moment very real in Eastern Asia, in order to meet non-Christian thought. Here the only remedy is to inquire what the Word says, and to submit to the revelation of God's will. Our preaching loses in power in proportion as we neglect that Word, which, even as in the days of Paul the apostle, is still "the power of God unto salvation unto everyone that believeth," in Asia as well as in Africa and Europe.

This deference to the Bible involves appreciation of the *Sacraments*. The Lutheran Church knows the meaning of Baptism and Holy Communion. For our missions *Baptism* stands for the great turning-point in heathen life, a new departure, which marks union with God, and the bestowal of His Almighty Grace unto poor sinners. Hence the number of baptisms represents to us the number of Christians. Holy Communion is a feast of membership within the Church and commemorates those hours of consecration, when union with Christ and the forgiveness of sins are most fully realized. *Faith in God's Word and Sacrament* are absolute essentials in the Lutheran Church, and we are convinced, that without human additions and experiments the Word of the living God will be victorious throughout the world.

In view of this high estimate we make the Scriptures the head and centre of all our teaching on the Mission Field, and we can only make use of such missionaries, as are well-grounded in them, and have their feet firmly planted on them, having experienced their power in their own lives. In preparing our catechumens we endeavor to acquaint them with the Word of God, and use for this purpose the Lutheran Catechism, a booklet especially appropriate, which, on the whole, has proved of eminent service on the mission field, even though every answer may not be fully capable of explanation to the native mind. This teaching has the advantage of placing before the catechumen the fundamental points of the Christian faith in a compact form, easily remembered for practical life. As a matter of fact it has been found, that the converts, who were taught the Lutheran Catechism—i e., the converts of the Norwegian Lutherans at Madagascar during the storms of persecution—have stood firm in times of trouble and loneliness. Our whole preparation for

baptism has for its object to lead to the understanding of the power of the Scriptures, and we know of no better educator than the Bible, the Book of Humanity. Our preparation for confirmation has the same aim.

In the training of native teachers and evangelists the Word of God is once more our foundation upon which we build them up, knowing that thus we give them the best equipment and the best culture. On many sides testimony has been given, that in India, the native preachers of the Leipzig Lutheran Mission are distinguished for thoroughness of training, (e. g., the testimony of Dr. Grundemann on his Indian visit.) In view of the prevalent desire for Western culture there is great danger to-day, especially in the sphere of higher education, to attempt too much, and to neglect the Christian element. Owing to the development of culture, ever fresh demands are made upon our schools for additional subjects of knowledge which have little to do with Christian education. Hence the necessity for our educational work to be concentrated upon Bible study, as most effective in the promotion of culture. We Lutherans lay great stress upon a thorough theological training of the native preachers such as they need in their contest with heathendom, and in building up their young Christian communities. At a very early period false teachers are sure to turn up, and the leaders of the Church must have a clear vision—such as is imparted by thorough familiarity with the Word of God—in order to distinguish truth from error. For this reason, we do not content ourselves with a Biblical course of a few months, but make the Bible a leading subject in elementary as well as higher schools. Before we judge a Church to be ripe for self-government, its pastor must be prepared to use the original text in Greek and Hebrew.

While we Lutherans value the higher schools, we pay conscientious attention to the elementary school, right from the outset of our work; for we know that a higher system of education is impracticable without the broad basis of a comprehensive elementary system. In order to accomplish great things, humble work must not be evaded. For these elementary schools we make again the Word of God the center of our teaching, making large use of Bible stories and of our Catechism as a summary of Christian truth. We do not content ourselves with the institution of Bible classes, but constitute religion a leading subject accom-

panying the whole course of instruction while school-time lasts; nor do we spare the scholars in the matter of memorizing largely from God's Word, being convinced, that, as they grow up, they will be thankful for every text or hymn or Bible story appropriated by them in the days of their childhood.

The Lutheran Church has always understood the meaning of the Church as the corporate communion of believers, aiming from the outset not so much at single conversions, as at the formation of churches and communities for the support of the individual convert. The Church thus aimed at, must be a National Church (of the people) and remain associated with the nation's history by respecting, preserving and ennobling the traditions. The Lutheran Church has always had this historic sense, and refuses to break with the historic past, but seeks rather to strike roots in it, and build upon it, as far as it is capable with the Word of God. It is not our practice to carry on evangelistic work in a mission field, and after having succeeded in leading souls to the Lord, to rush on and preach elsewhere; but we know that the most difficult part of our missionary work is before us, when the baptism of the heathen converts has been gone through. It remains now to build up these young converts into Church fellowship, to lead them into the large truth of God's Word, to quicken them into new life, to guard them from the many dangers which threaten them in their inexperience, and to strengthen them for the fight against superstition and against those heathen practices, which are apt to survive in native Churches. Individual attention and pastoral care are needed here, intensive as well as extensive work. I am inclined to say, that this branch of mission work—shepherding of converts for decades, the formation of a Christian community on a solid basis—and the task of Christianizing the people—will be for a considerable time to come the most important part of missionary activity, to neglect which would be but partial fulfilment of our duty. Having assisted the native Churches to come to the birth, the Church in the homeland has to take care of them through the period of their youth, until they attain to the stature of manhood.

Accordingly the Lutheran Church seeks to effectually organize the young communities, and I think that God has equipped her for the task of discovering suitable forms for the expression of Christian life of the Churches—forms which will further its

development. Needless to say that here too, caution is needful, and instead of framing organizations at home, we must respect God's handiwork and remember, that He controls the native development, and that it is our business to trace His finger and to follow its leading. Another feature of the Lutheran Church, which I gather from the history of missions and which distinguishes her, consists in the care and attention bestowed upon discipline, in order to keep the native Churches unspotted. Such discipline—which imposes penalties where needful—forms a necessary part of training, and is especially important at a period, when heathen thought and practice has to be swept away and a public conscience has to be formed on a Christian basis.

Being rooted in God's Word, the Lutheran Church is large-hearted and can respect originality. We know that God's creation is infinitely varied, and since we see this diversity not only among individuals, but in nations and races, it would be folly on our part to insist on uniformity. It is our duty to respect the peculiarities of the nations of Asia and Africa, which God has implanted; it is not for us to make of them copies of Englishmen or Germans. Any such attempt would be foredoomed to failure and rightly so. Much in their manner of life may appear odd to us, but we have to respect it. The Christianity of China must reflect the Chinese character, and that of India the Indian. The rule here indicated has been observed by Lutheran missions since the days of Ziegenbalg, and has been again illustrated in the African experience of the Ethiopian movement, which, as a reaction against the preponderance of the white man, found in the Lutheran Churches comparatively little response, because there, in my opinion, the originality of the negroes had not been encroached upon.

Lutheran missionaries make it their business thoroughly to acquire the language of their peoples, and have ever devoted themselves with praiseworthy diligence to the study of even the most difficult dialects, until they were mastered and had become familiar enough for the service of preaching. Hence we are permitted to take our part in Christianizing peoples as well as their dialects; nor is effective Christianization of a people possible, until the Word of God is proclaimed in its own tongue, and the contents of the Bible have been appropriated and assimilated by it.

Having due respect for the historic past, the Lutherans follow Luther in the rule of retaining whatever is not in contradiction to God's Word; hence native customs are looked upon with indulgence. Though they may not meet our taste, and may appear to us even absurd, we have no right to disallow them, as long as we cannot prove them to be opposed to the Word of God. An eminent Hindu said to a Lutheran missionary:

"You try to upset our religion, and I object, while admitting that there is room for reform; but you do not try to upset our customs, and that I appreciate in your mission."

It is good to read how the Lutheran missionaries in (the Kilimanjaro region of) East Africa find pleasure in the tribal customs of the Danagga people,—(some of which are attractive and most unobjectionable) and are attempting to preserve them and to interfuse them with Christianity. A nation without original customs is to be pitied, for it has thereby lost its distinctive characteristic and with it a part of its individual life.

The Lutheran mission is *not* in favor of setting in motion spiritual revivals by any external means, holding with Luther, that the quickening of the spirit comes through the Word. Hence we make no efforts to bring about revivals (by artificial means) and the negro's fondness for violent excitement and passing emotion is held by us of cheap account. Needless to say that we rejoice sincerely, when through the operation of God's Spirit a real and far-reaching revival takes place. Lutheran mission reports are often prosaic reading. We are not distinguished for what goes under the name of enthusiasm, and are well content that it should be so. Our aim is to be practical—so practical and quiet in our work, that many people think we could do with a little more warmth and fervor. I am, however, of the opinion that it is of value to have this side represented by the Lutheran Church, as long as it is conjoined with true faith.

There are diversities of gifts. Far be it from us to assert that the Lutheran Church and Lutheran missions are superior to every other, or are sole custodians of the Truth. Other Churches have different gifts, which it behooves us to value increasingly. I only wish to point out that every section of the Church Universal and every nation must try clearly to discover what gift God has bestowed upon them, for in the exercise of the gift is involved their special task and responsibility. We are not to try

by artificial means to awaken gifts and powers which are foreign to us, nor are we to seek to force upon others our own bestowment. The object of co-operation and unity consists in diversities of operations for mutual service and for the service of the body of Christ. At the present time, when the general rush is apt to endanger the thoroughness of work, and when by the impact of civilization alien motives may intrude into missions and affect their purity, the Lutheran Church is called upon in a special manner to remain true to her principles. She can fulfil this task only by submitting herself constantly to the Word of God and drawing from it supplies of strength. Thus provided, she can carry out the commission entrusted to her by God, and contribute her share to the Christianizing of the nations of the world.

ARTICLE X.

CURRENT THEOLOGICAL THOUGHT.

I. IN ENGLISH. BY PROFESSOR J. A. SINGMASTER, D.D.

The Bibliotheca Sacra (Oct. 1913) contains a rejoinder by Dr. James M. Gray, to an article by Professor Shailer Mathews in the *Constructive Quarterly* (March) on "The Awakening of American Protestantism." Dr. Mathews affirms that Protestantism is "renascent" and not "decadent." Among the grounds for this assertion are the following:

1. "The rise of the scientific attitude in Biblical study and theological thought." By this is meant thinking of the Gospel "in the terms of evolution and democracy." "Heresy trials like that of Dr. Briggs will never again shake the Presbyterian Church." Every theological Seminary except those "narrowly denominational" teaches the composite nature of the Pentateuch, Isaiah and the Synoptic Gospels."

2. "The use made by Protestant thinkers "of the findings of physical and biological science."

3. "New emphasis upon the social implications of the Gospel.

4. "The new regard for religious education."

5. "The rise of a co-operative federated denominationalism," everywhere among the conservative and progressive wings of the Protestant Church, except the orthodox Lutherans.

Dr. Gray's interpretation of these five claims is as follows:

1. American Protestantism is progressing toward the goal where any claim of authority will have passed, and where ministers and theological professors may teach what they will, and none shall make them afraid.

2. Psychology has already taken the place of Biblical instruction in our Churches and theological schools, and the fundamentals of the faith, including the nature of the Godhead itself, are out of date. There now can be closer fellowship with infidels.

3. Soul-saving is secondary to the transformation of society and the betterment of our physical environment and the purification of politics.

4. Moreover, care is taken that there shall be no rebound from this condition of things because where the Bible is not removed from the Sunday Schools, it is emasculated of its convicting and converting power.

5. Nor need further aid for orthodoxy be expected from any quarters whatsoever, as the federation of the Churches has closed up every breach!

Dr. Gray, who is the dean of the Moody Bible Institute of Chicago, is particularly offended, because his school is ranked among those who are hostile to the trend of modern scientific methods and conclusions. He takes comfort in the thought that he is in the good company of the Lutherans and of the Seminaries stigmatized as "narrowly denominational." He holds that these Seminaries are strong and respectable.

In *The Reformed Church Review* (Oct. 1913) Dr. Stahr in giving a sketch of "The Tenth General Council of the Alliance of Reformed Churches Holding the Presbyterian System," recently held in Aberdeen, Scotland, says: "The general temper and tone of the Council came out perhaps more fully in the discussions than in the papers which were read. And the first thing was the spirit of freedom and of progress which prevailed. There was, indeed, not a single instance in which any one manifested a disposition to depart seriously from any essential doctrine of the Christian faith; but with great unanimity growth and advancement in knowledge and doctrine were assumed, and the value and importance of critical scholarship were recognized. The only reactionary notes that were heard came from the American side. The President [Dr. David J. Burrell of N. Y.] in his opening address charged churches and theological seminaries with being responsible for decadence of interest in religion by their looseness in doctrine and wandering into the unknown wilds of theological speculation. Later, in discussing the training necessary for the ministry of the present day, it was said that there was entirely too much apologetic teaching instead of a thorough grounding in the faith. As over against this statement, Dr. Iverach, and others in no uncertain sounds, insisted that the young minister must be trained to understand the issues that will confront him, and that the Church must not ignore but meet the prob-

lems raised by the so-called liberal theology, if her truth is to be triumphant."

"On the whole then, the Council was both helpful and reassuring. First, it gave evidence that the large body of representative men who stand out as leaders of theological thought have no sympathy with dead formalism or the fetters of narrow confessionism. The spirit of free inquiry and progress is recognized as necessary to a healthy, virile apprehension of the verities of the faith once delivered to the saints. Secondly, it afforded just as strong assurances of loyalty to the fundamental articles of the old faith, asserting and maintaining the cardinal facts and doctrines without which Christianity would cease to be the religion of Jesus Christ, the Savior of the world, the Lord of life and glory. The trend of thought evidently is towards the realization of the motto: In essential things, unity; in unessential things, liberty; in all things, charity."

In *The Christian Union Quarterly* (October 1913), the editor, Dr. Peter Ainslee, answers the question:

Is not baptism the greatest barrier to Christian union?

"This question has come to the editor from several sources and he is glad to attempt an answer. At the very outset the question is answered with an emphatic no. A common baptism would reduce friction to that point, but it is not the chief obstacle to union and as evidence of this it is interesting to note that in the history of baptism it has never been much of a factor in causing divisions. The Baptists, who by their name, stand more distinctively for this ordinance by immersion than any other communion, arose in a desire for freedom in the practice of spirituality in religion. In their first years they practiced sprinkling, applying the water, however, only to adults, and in this they differed with many Christians of that day, but immersion was not practiced by the Baptists until they had become a distinct and well established communion. The Disciples, the next largest communion that holds to immersion as the scriptural mode of baptism, arose in Pennsylvania out of a desire to have fellowship with all Christians at the communion table and in Kentucky out of a desire for a larger fellowship with other Christians in evangelistic meetings. Not for some time after did baptism receive consideration at their hands, so as a fact of history, in the origin

of the Baptists in the seventeenth century and of the Disciples in the nineteenth century, baptism by immersion did not figure until both communions had gotten considerably under way."

"As to the present status, the Baptists and Disciples, who practice a common baptism, are no closer together than Baptists and Congregationalists, or Disciples and Presbyterians. Last winter a Disciple minister held an evangelistic meeting in a Baptist Church in Washington City, and one of the leading journals of the Southern Baptist Church, commenting on it, said, "We hope this will not happen again in a million years." The Baptists have numerous divisions in their household, the greatest being caused by the issue of American slavery, which long ago has been healed in the political, social and commercial life of the nation, but the common baptism practiced by the Northern and Southern Baptists has not been sufficient to heal the breach between these two bodies of Christians, and so there is an open sore of a Northern and Southern Baptist Church over the dead issues of 1860-65. A similar condition confronts the Disciples. They did not divide over the slavery question, but their common baptism has not prevented a threatened division in some parts of the country and an absolute division in other parts, over church music and missionary societies, which is a scandal and an insult to the sacrifice of Christ on Calvary! Take the condition of the pedo-Baptist, the Presbyterians and Congregationalists, with their common practice of pedo-baptism, are no closer together than the Episcopalians and Lutherans, or the Disciples and Baptists."

"It must be acknowledged that manifold baptisms contribute in some instances to sectarianism, but union on a common baptism does not touch the root of the matter. The greatest hindrance to union to-day is ungodliness in the Church in the form of bigotry, sectarianism, pride, meanness, history and self-righteousness. Upon these issues divisions have come and until these are scourged out of the portals of the Church, union is impossible. There is not a communion in Christendom that is not infected with this disease, some in one form and some in another, but in all there is an element of ungodliness that will poison the whole Church if it is not cured. The hope of victory is that in all communions there are some that are uncompromisingly fighting this evil and they are fighting it with a heroism of soldiers

on the field of battle. Scriptural texts are frequently used to hide the hypocrisy of sectarianism, but its ungodliness has beneath it deception and deadly germs that spread discontent and bigotry wherever they go. The call from Christ to the Church is, "Remember whence thou art fallen and repent and do the first works; or else I come to thee and will remove thy candlestick out of its place, except thou repent." We have long called upon the world to repent in order to enter the Church. Has the time not come when the Church should repent to enter upon her task for the world-conquest? Then baptism and every other subject of its character will be easily adjusted, for where the Holy Spirit reigns the paths of truth will be found. We need not fear the ultimate conclusion if we are careful to maintain lives surrendered to Christ."

The American Journal of Theology (Oct. 1913) contains an article on "The Place of Religion in Modern Life," by Professor Charles J. Bushnell, of Pacific University, Frost Grove, Oregon. He discusses the subject under the following heads:

I. Waning Influence of the Church. The small attendance at worship, the numerous denominational divisions, the relative decrease in the supply of ministerial candidates, the low salaries of ministers, the relative decline in Church benevolence, and the relative decrease of membership in proportion to the whole population are the grounds of his contention.

II. Change of Public Attitude Toward Religious Authority. The older views were marked by the following characteristics, (1) a general trust in authority, whether of clergy or Bible; (2) ready submission to the Church as the dominant institution in the community, with a large attendance of men at the services; (3) a prevalent belief in the mysteriously supernatural, as over against the present view of law; (4) a belief in natural depravity; (5) the conception of the individual, as an isolated unit; (6) the extension of external authority over all moral and religious relationships.

As over against the older views, the new moral and religious point of view holds that the old authorities are inadequate as is evident from the negation of the above older characteristics.

III. Practical Causes of the New Religious Viewpoint. 1. A failure of the old concepts, habits and customs to sustain the

individual in relations of freedom in society to-day. 2. The actual rapid development of social solidarity. 3. The rapid transformation of social customs indicating that society is not fixed but evolving. The idea that the theory of evolution is of universal application. 4. Not merely material things but truth is in process of evolution. 5. The remarkable measure of scientific control over nature, with a new conception of law. 6. A gradual transformation of physical conflict in society into rational co-operation. 7. The rapid spread of philanthropy. 8. Progress in astronomical and geographical discoveries have given us a new heaven and a new earth, revolutionizing the imagery of the drama of human life. The heavenly goal is no longer local in the skies, but finds its realization in "Democracy" and "The Co-operative Commonwealth." 9. The rapid increase of wealth makes possible the realization of the hope of the ideal democracy. 10. A cosmopolitanism of tastes and a tolerance of judgments, brought about by a larger intercourse among the nations, and individuals.

IV. Definitions and Elements of Religion. Religion "is the social function devoted to maintaining the individual consciously inorganic living relations with the universe as a whole—a function in which the worship of Deity accepts the central place: expressed by prayer on the one hand and devoted social service on the other."

V. Origin of the Social Constitution. Society passes through three cycles of growth, namely, maintenance, control and valuation, with their subordinate functions of sustenance, production, education, religion, government, recreation and art.

VI. The Logical Social Position of Religion. The particular place of religion in society is logically between the functions of education and government, and is concerned with bringing about the adoption of the ends defined by education.

VII. Special Service of Religion to the Present Age. Our age has been devoted to the lower functions of sustenance and production. We are now approaching our "national conversion" to the higher ideals of social order in fraternity and good will.

We have outlined Professor Bushnell's article at some length, because it gives our readers an idea of the contents of undenominational *Quarterlies*. Much of what he says is literally true,

but the generalizations are often too hasty. The criticisms of the Church are not all well founded, and the idea of religion too vague. The subjection of everything to a rigid law of "evolution" is not true to fact, especially to the great fact of Personality. Religion in its essence is the communion of the soul with God. As God is the great All Father, His children form a brotherhood. Religion, therefore, from its very nature demands fraternity, co-operation, and the support of the weak. This is the simple teaching of Christ and the Bible. The Church as a corporate body cannot undertake all the functions of society. It is its great function to leaven society with truth and love. The socialistic cries are more disturbing than soothing. Let the Church go on in its blessed ministry, first and foremost, in accordance with reason, to the individual and seek to make him a better man; and society will inevitably improve. Society is not a coral island made up of innumerable defunct individuals, who have given up their lives to the modern fetish, called social order. Society is a living house built of living stones.

In the same number of the *Journal of Theology*, Dr. Fenn of Harvard Theological Seminary discusses "Modern Liberalism" of which he is an apostle. After seeking to justify it as against the aspersions of its foes, he offers the following criticisms of it.

"Turning now to the criticism of Liberalism from within, to which its own creative principle gives rise, we must seriously raise the question whether it can bear the weight of the tragedies of human experience. Does not its amiable faith in inherent goodness appear but ghastly mockery when confronted by the facts of life? Believing in the immanent God, it must seriously consider what sort of God it is that Nature reveals. If God is in all, then he must be in tornado and earthquake as well as in the serene heavens and the smiling earth. If he is in the ripening crops, he must be likewise in the devastating tempest which brings famine to thousands. We cannot be so enamored of the loveliness of nature as to be blind to its terrible aspects. And what of human sin? Here more than anywhere else the weakness of Modern Liberalism shows itself. It may be conceded that traditional theology made too much of sin, but surely that was better than to make light of it. The prophetic curse is

against those who call evil good no less than against those who call good evil, and if a Jesus rebukes the doctrine of original sin, a Judas similarly condemns that of original righteousness. To a serious thinker, Modern Liberalism often seems too jocund for life as it really is."

"This means—and here we pass to a second criticism—that Modern Liberalism will have to revise its favorite concept of unity. At present, monistic idealism is very much under the weather philosophically, and a theological system akin to it must suffer correspondingly. Into the debate which it is carrying on with pluralism or pragmatism, it is not for us here to enter, but it may be said that the ideal of unity seems too deeply rooted in the human mind for quick and easy eradication although the antagonistic arguments make strong moral and human appeal. Perhaps what is precious in monism may be saved, and the criticism of its opponents met, by a better definition of unity. Unity conceived in terms of mechanism has yielded to the organic concept, and it remains to abandon unity constructed logically in behalf of unity interpreted in terms of purpose."

"A third criticism must be passed upon Modern Liberalism, less searching and more superficial than the two already made but perhaps more important with reference to its chance of wide acceptance. So far it has been too often an endeavor to adapt old phrases and usages to fit the religious life of to-day, whereas the urgent need is to aid that religious life in creating its own forms of expression."

"The supreme need of a Modern Liberalism, so far as wide appreciation goes, is for definite, precise thinking and direct, plain speaking. Unhappily, however, it tends, for the moment, to fall in with current anti-intellectualism and rather glories in its obscurity and vagueness. But while it is true that words are only 'thrown out' at objects too vast for exact definition, they should at least be thrown with an eye single to the object, and with accuracy of aim, and while the intellect is only a single phase of our complex and manifold human nature it is certainly a phase, and one not to be disdained."

In an article on "The Church and World Brotherhood," in *The Constructive Quarterly* (Dec. 1913), Dr. Charles E. Jef-

ferson, D.D., of New York, has the following on the attitude of the Church on militarism:

"What then can the Church do? It is not for her to chide because of bygone transgressions, nor to sit in judgment, apportioning among nations praise and blame. Who made her a judge or a divider over the nations of the earth? It is not her province to make programmes, or to determine the size of military and naval budgets, but rather to create the atmosphere in which all such budgets shall shrink, and public officials shall find it easier to lay out programmes which merit Christ's approbation. Militarism will be overthrown not by the smashing of its armaments, but by the growth of a fraternal spirit. The armor of Goliath came down only when the giant fell. It was not his armor which made him fall, but the death wound in his forehead. Militarism is the Goliath of our modern world, and no man can touch his armor until his spirit has been weakened. We are not fighting against flesh and blood, but against spiritual principalities and powers. No nation will allow itself to be stripped of its armor either by the mailed fist of a neighbor or the persuasions of reason. The armor must be melted by hearts which have been baptized into the spirit of brotherly kindness. The worlds' climate must be changed before the flowers of Paradise can bloom. Summer will come only when the universal Church is aflame. Armaments are the creation of a materialistic age to which science has given miracle-working powers. Dreadnaughts are the glaciers of an age of ice. They can no more be broken by arguments than icebergs can be pulverized by the blows of mallets in the hands of children. Icebergs melt under the kiss of the sun, and so will armor plate melt under the touch of a spirit made kindlier by a fuller knowledge of God in Christ.

Here then is a call for the full-toned proclamation of the Christian Gospel by the entire company of Christian believers. To scatter the clouds of misunderstanding and break down the barriers of distrust, and stem the flow of the currents of ill-will, to widen the national sympathies, and sweeten the national temper, and make sensitive the national conscience, so that every Christian nation shall stretch out friendly hands of fellowship to the whole world, this is a work worthy of archangels, and it is a work to which the Church of Christ is irrevocably committed.

If war is hell, then armed peace is purgatory, and it is the mission of the Church to save the world from both."

In the same number of the *Constructive Quarterly*, J. Ramsay MacDonald, M.P., in speaking of "Religion and the Labor Movement," sums up his argument as follows:

"The conclusion to which I therefore come is that, if, on the one hand, the Church cannot retain the confidence of the active spirits in the Labor and Socialist movement it will cut itself off more and more from the spiritual life of the people; it will become more and more the barren fig tree which cumbars the ground; outside its walls and in places not blessed by it the Gospel will be preached. On the other hand, should anything happen which will alienate the Labor Movement from religious faith, it will become more and more destructive and negative in its outlook, harder and more economic in its inspiration, with the result that it will fall into the hands of men who will use it for their own ends and will not give it faithful and self-sacrificing service. For the personal character on which the success of the Labor Movement depends is of that kind which believes and so can labor and wait. It is the pettifogging man of no faith who is always pulling things up by the roots to see how they are getting on and who needs intoxicating action to keep him going. And that is the man who, under the impression that he is creating revolutions is retarding progress.

Let the Church and Labor understand each other and co-operate with each other and the future will belong to both."

The National Council of the Congregational Churches, at its late convention held in Kansas City, Mo., adopted the following statement "concerning faith, polity and fellowship."

"We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, His Son, our Lord and Saviour, Who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of

Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting."

This is a very fair statement, as far as it goes, of Christian belief and duty. No Christian need hesitate to subscribe it, unless the intention be to supplant the Apostles' Creed. It is but natural to contrast the two, though in all fairness it may be said that the framers of the new article did not intend to formulate a distinctive creed. Nevertheless it will be looked upon as such. As a creed, a *credo* (I believe), it is decidedly inferior to the Apostles' Creed, not only in lacking the individual, personal character implied in the pronoun "I," but also in diction as compared with the dignity and the rhythm of the language of the Apostles' Creed. As to content, the new creed is a combination of confession and purpose, of faith and duty. This destroys the simplicity of a real creed. After all, the practical duties of a Church must be seen in its works, rather than in its declarations. The one point in which the new creed excels the Apostles' is in the fuller statement of the work of the Holy Spirit in the application of redemption.

The omission, however, of phrases like the following shows a theological bias and probably a concession to negative criticism. "*Maker of heaven and earth*" is a confession of the eternity and omnipotence of God and a denial of materialistic evolution. "*Only*" before Son connotes the unique Sonship of our Lord. His being "*conceived of the Holy Ghost, born of the Virgin Mary*" recognizes His virgin birth, and His two natures in one person. "*Suffered*" and "*was crucified*" remind us of His atonement. That "*He descended into hell*" to proclaim His triumph over Evil is the assurance of conquest. That "*He rose again from the dead*" is the proof of His victory over death and the devil and the promise also of the believer's resurrection. The omission of the mention of the ascension, the session at the right hand of God, the return of our Lord, and of the judgment is a serious defect in even a cursory statement of the work of Christ.

The Congregationalists may be congratulated on the unanimous adoption of the statement above quoted; but that it will be the basis of a larger union among Christian denominations we doubt. The firm ground gained in the long struggle for purity of doctrine, as expressed in the ecumenical creeds and the Augsburg Confession, will not be yielded by those who appreciate what silence would involve.

II. IN GERMAN. BY PROFESSOR ABDEL ROSS WENTZ, A.M., B.D.

The most important single event in theological and ecclesiastical circles during the past quarter was the fourteenth meeting of the General Lutheran Conference. This Conference was organized in 1868. Its purpose is to bring together the Lutherans of all countries in defense of the Lutheran confession and through this closer bond of fellowship among the Lutherans of the world to foster the Lutheran consciousness and thus to withstand the dangers that threaten the Church of Christ. To this end the Conference meets each biennium for the discussion of Church problems and of Church work. It was organized by the German confessionalists and the Germans have always played the leading role in its deliberations and activities. Its chief mouthpiece has always been the *Allgemeine Evangelisch-Lutherische Kirchenzeitung*, which was established by Luthardt in that same year 1868. The fourteenth session of the Conference was held at Nuremberg, September 8-11. It attracted unusual attention because of the peculiar problems facing the Church at this time. The program was promising and its execution has generally been pronounced very satisfying. We are concerned here only about the theological significance of the discussions. For that purpose it will suffice if we present a brief review of some of the leading papers read at the meetings of the Conference.

The most important paper of the whole Conference was that presented by the venerable Professor Theodore Zahn of Erlangen, the Nestor among conservative scholars. His subject was "Why must we hold fast to the Confession?" This was a stirring plea for the firm anchor of faith midst the unstable waters of current thought. The demands for change in the confession both of pastor and of people are growing constantly louder and more numerous. These demands appear in many and varied forms but

common to them all is the desire to throw off all authority and the effort to appear "progressive." Nevertheless it remains a duty and a necessity for us to preserve the faith of the Church. We must hold fast to the Confession.

We are not merely concerned with the Confession of the Lutheran Church in particular but with the Confession of the Christian Church in general. For the Lutheran Church will have nothing of value to transmit to posterity unless it be the pristine confession of Christendom, the immediate echo of Christ's own preaching. The kernel of that confession is to be found in Peter's answer: "Thou art the Christ." Others had called Jesus Lord, or Rabbi, or Prophet, or David's Son, or Messiah, but it was Peter's confession alone that received the stamp of emphatic approval. To this confession Jesus had gradually educated His disciples by patient and skillful teaching. And even then He regards the result as not merely the product of keen natural insight but as the effect of God's immediate influence upon the heart. These two elements, the teaching of Jesus and the working of the Father within the soul, constitute the sources from which the earliest disciples gathered their faith. Jesus is indeed the Christ, the Son of the living God, and the foundation and corner-stone of the Christian Church, in which Peter and other penitent and regenerate confessors like him are "living stones" gathered about the chief corner-stone. In this faith the apostles lived and in this faith they died.

But there are those who claim that Jesus' Gospel was not the same as that with which the apostles established the Christian Church. Those who take this view, however, do not understand the origin of Peter's confession nor do they fully appreciate the growth of spiritual apprehension brought about in the disciples by the course of events. In the preaching of the apostles the crucifixion and the resurrection are fundamental. And that is natural and necessary, nor does it contradict the clear confession of Peter and his companions. The two forms of confession simply constitute two stages in God's self-revelation through Jesus. Peter's confession was the outcome of His life; the point of emphasis in the apostolic preaching was the outcome of His death. In both cases we have Christ's Person at the center and in both cases we have the clear echo of divine revelation in the teaching, suffering, and rising Christ. If the Church, as Christ Himself

called it into existence, is to continue to be a real factor among us we must never surrender this confession of the Christ who is the Son of the living God and who lived and died and rose again. We must hold fast to the Confession.

In this conviction we are confirmed by a glance at the apostolic age. How are we to explain the fact that the unlearned apostles were able to maintain their new religion in the midst of the highly developed culture of their times? Those were troublous times. There were difficulties within and dangers without. And yet the Christian religion of the apostles, without any recognition on the part of the law and without protection on the part of the political authorities, was nevertheless able not merely to preserve itself alive but even to spread like a genial brotherhood over all the lands of the civilized world. This very remarkable fact of history can be explained only by the grim determination of the apostles with which they set themselves against each new form of false doctrine and by their constant watchfulness to preserve the bonds of peace in the unity of spirit. Men like St. John and St. Paul are sometimes charged with fanatical intolerance. Be it so, it was this quality that enabled them to preserve their blessed faith and to transmit it to posterity. They did not overlook the fact that the individuality of teachers entails a variety of form in presentation, but they did insist very stoutly upon unity in essentials and they built up a Church that had but one Gospel, one Confession, one Worship, one Faith. This is the explanation of their wonderful victory and it strengthens us in the conviction that we too must hold fast to the Confession.

Moreover a glance at the conditions of the present day leads to the same conclusion. Christianity is not a theodicy. It is not a religion for the hermit but a religion that permeates communities and builds communions. The Gospel applies directly to the individual soul but it is universal in its aim. It transforms the individual and sets him in a new relation to all men. It begets an impulse to win others and to live in fellowship with others. Where the Christian faith obtains there must be community of worship, co-operation in works of love, instruction of the young. But these things are impossible without a recognized and well-defined standard of doctrine. Such a recognized Confession we still have, both for congregation and for pastor. Not that our people are generally acquainted with the symbolical

books, but their content they know from the Catechism, from the course of the Church Year, from the forms of Divine Worship, and from the Church Hymns. No pastor can administer the sacraments or perform any of the ministerial acts or lead his congregation in their weekly worship with any degree of sincerity unless he holds fast to the Confession. Its content is thoroughly inwoven into all of our liturgy and into everything that has to do with the communion of saints. In these days when there is a tendency on the part of so many to break with the Confession of the primitive Church and to deny many of the fundamentals in our faith, both pastors and people need to be reminded that if they would participate in congregational life and worship without insincerity and hypocrisy they must hold fast to the Confession.

All efforts to compose the peace of the Church universal by modification of the Christian Confession, by subtraction or accommodation, are impracticable and worse than useless. Experience has proved that repeatedly. A freedom that knows no order and makes no confessional demands endangers the life of any Church, dissolving it into disorder, then demagogism, then despotism. There must be some norm, even at the expense of uniformity, and that norm must be the unadulterated Gospel confessed by the earliest Christians.

There is no single form of the Christian Confession which can dispel the clouds on the horizon of Christian unity. No particular denomination can say: We are *the* Church. The promise that the Church should endure forever was not given to any individual Church but to the one, holy, universal, Christian Church which we confess in the Apostles' Creed. This Church exists; therefore we believe. But it does not yet appear what we shall be; therefore we hope. But what makes us capable of regarding ourselves as members of the Church of Christ is our Confession and our firm loyalty to that portion of the knowledge of salvation which the Lord of the Church universal has entrusted to our Church in particular.

This ringing appeal the president Professor Ihmels summarized in four propositions. (1) No Church without a Confession. (2) Our Confession is justified even in the present. (3) There is no occasion to subtract from the Confession in order to accommodate contemporaries. (4) Most important of all is the

personal appropriation of the Confession. To this the Lord must be lead us even as He led His disciples of old.

Another address that deeply impressed the Conference and elicited most favorable comment was the very timely and thorough discussion by Doctor Haack (Schwerin) of the question "Why has the Church thus far gained so little benefit from the newly-awakened interest in religion?" This was published in full in the columns of the *Kirchenzeitung* and has since appeared as a separate print.

Despite the many evidences of irreligion, the scoffing atheism of the socialists and the practical materialism of the educated circles, despite the complete worldliness of private and public life, the observant student of the times will easily discover unmistakable evidences of an awakening interest in things religious. The opening of the century is marked by a distinct turn in the mental and spiritual life of the modern man of culture. Bare naturalism and crass materialism have exhausted themselves and in their place is coming a better understanding of spiritual ideas and powers and a keener appreciation of their indispensable value for the progress of civilization. This means a more friendly attitude towards religion. Then, too, the great complexity of modern life requires in the individual an immense amount of human energy, physical, mental, and moral. This begets a certain soulless mechanizing of life and this in turn leads to a realization of the vanity of earthly goods and to an idealistic longing after free and enduring personality. Thus again the path is marked out towards religion. This trend is illustrated by Eucken, Nietzsche, and Tolstoi.

Other factors that indicate a re-awakening of interest in religion are to be found abundantly in modern German poetry (Knodt, Schüler, Baum, Bartsch), in the modern drama (Björnson, Schönherr), in the metaphysical tendencies among philosophers (v. Hartman, Eucken), in the two new sciences concerning religion (Comparative Religions and Psychology of Religion), in the great amount of religious literature on the market and its abundant commercial success, in the activities of such organizations as the Keplerbund, in the amazing growth of the sects (Seventh-Day Adventists, Irvingites), and in that great and growing movement known as the "modern fellowship-movement," which draws its strength from the very soil of the Church her-

self and which parallels in so many respects the German Pietism of the 18th century.

But none of these many streams of interest have flowed into the organized Church. They have not strengthened the congregations nor have they filled the houses of worship. They have deposited themselves alongside of the Church. How is this to be explained? So far from gaining anything from the newly awakened interest in religion the Church has rather lost in influence, in popularity, and even in actual numbers. Indifference continues to prevail among Church members. The Church is cordially hated by multitudes and despite the difficulties in the way of formal withdrawal from the Church at least 85,000 have taken that tragic step in the last few years. The tendency to withdraw has become a veritable "movement."

Shall we say then that this revival of interest in religion is only apparent and not real, only temporary and not abiding? That might apply to some cases but certainly great numbers are serious and sincere seekers after God, who nevertheless pass the Church by in their search. One of two things is true: either the Church does not have the kind of religion which the modern man seeks, or else the religion of the modern man does not include any such institution as the Church. Either the Church as now constituted is at fault or else the religious ideal of modern times is false.

The Church is a divine institution. It is inseparably connected with God's revelation of Himself to men for their salvation. Apart from such special revelation of a personal and all-powerful God there can be no Church in the historical sense of the term. And yet this very factor of supernaturalism runs directly counter to the modern consciousness. Spinoza and Darwin are the twin guardian saints of the modern world of culture. All accent is placed upon the divine immanence, the facts of history are all to be explained by evolution, and the absoluteness of the Christian verities cannot be maintained. This is abundantly illustrated by Carl Jatho and Arthur Drews. Hence the lack of sympathy between the Church and modern religious movements.

Then again, the extreme subjectivism of modern thought fosters the estrangement from the Church. The interposing of dogmas and creeds, of means of grace and outward forms, be-

tween God and the individual soul is regarded as the prime fault of the conservative Reformation. This spurious mysticism of today makes the human soul in its essence the same as God and has no need of an organized Church. The Church preaches a religion of redemption with its doctrines of sin and of grace. But the modern man of culture has little taste for a theology of blood and wounds, for original sin and vicarious atonement. Moreover, the other-worldliness of the Church's theology does not strike a responsive chord in the consciousness of the modern man. Evidently some of the fundamentals of the Christian system would have to be eliminated in order to bridge over the chasm between the organized Church and modern religious trends.

But in the case of the fellowship-movement and the Christian sects we find little or no antagonism to the theology of the Church. They hold to the Apostles' Creed and to the inspiration and authority of the Scriptures. They seek to place themselves upon the exact basis of genuine Biblical Christianity but the opposition to the Church grows out of the difference in form of piety. The sects emphasize conversion rather than baptism, faith and the universal priesthood of believers rather than the official administration of the means of grace, and they foster a semi-ascetic ideal of life. Thus these extreme conservatives in religion find themselves at one with the extreme liberals in theology in their rejection of the Church as a saving institution and a proper and necessary religious organization. Here again it would be necessary for the Church to sacrifice something essential in order to please her critics. For the Church is a divine institution and not a mere union of men and by men.

Undoubtedly there is room for great improvement in the Church herself. The union of Church and State has certainly sapped much of the strength and zeal of the Church and has diminished her influence and curbed her usefulness. She has failed to touch all classes. Her own ministers have not always been faithful and faultless. Then, too, she has failed to inculcate in her individual members a sense of duty to the Church organization. This is especially true of the Lutheran Church. This branch of the Church has also been specially guilty of allowing her members to remain constantly passive and receptive instead of turning into channels of service the modern impulse to energetic deeds.

In answer, therefore, to the caption of the address it may be said that the religious ideals of modern culture are chiefly to blame but that the Church can do much more to attract the modern man and to meet his religious needs than she has been doing. Less theory and more practice was suggested. More parishes and smaller ones in the large cities would help to reach the people. The public press should be brought into use. Laymen should be set to active work. And the present generation of students should be won for the Church. Then the future of the Church would no longer be certain.

The Swedish Court Preacher Norby (Stockholm) presented a paper on the question, "How will the Church be able to take advantage of the spiritual movements in her midst and apply them to the welfare of the people?" The question concerning State Church or Free Church is much discussed to-day. It is an important question and the Church ought to prepare herself for a possible separation of Church and State. When such a separation comes it will be of great advantage to the Church if she can command the sympathy and co-operation of all of her members and of those wide circles of Christian piety that are becoming estranged from her. To that end the Church must be filled with the Holy Spirit. Spiritual are her weapons and the greater the spiritual power of a Church, the greater will be her attractive influence upon her surroundings. The indwelling of the Holy Spirit comes only in reliance upon God's Word and obedience to the Gospel which is old and yet eternally new.

The chief means within the State Church of reaching the rank and file of the people and exerting a blessed influence upon their lives is through vigorous preaching and faithful pastoral service. This work is not in vain and it is a specially pleasing sign of the times that here and there among students there is a growing zeal for positive Christianity and for co-operation in Church work. Then, too, works of mercy must be brought forth. The Church must be able to inspire to noble deeds of love. The Church should make use of the strategy of the politicians and mobilize all her forces, setting every man to work. The preaching of the Word and the works of love are the two witnesses of the truth which the Church represents. A prominent German socialist said of the late Pastor von Bodelschwingh: "No one has so hindered our progress as Bodelschwingh with his works of Christian

love." If the Church neglects the service of love and the cultivation of fellowship she will drive the most earnest Christian people over to the sects. But if she renders actual service and at the same time maintains the pure Word of God in her midst she will always have the energy and the men to build up the Kingdom of God and to fight His battles on earth.

General Superintendent Kaftan (Kiel) made special application of the question to the Gemeinschaftsbewegung in Germany. In Sweden this movement is being conserved for the Lutheran Church and in Germany the same must be attempted. Political measures looking in this direction are now under consideration by the Church authorities.

At one of the closing sessions of the Conference after three masterful addresses by specialists on various aspects of Luther's life and activity, action was taken preparatory to a fitting celebration of the four-hundredth anniversary of the Reformation. An endowment will be established for purposes that have not yet been announced. The Conference was never stronger in Lutheran consciousness than it is to-day.

Gettysburg, Pa.

ARTICLE XI.

REVIEW OF RECENT LITERATURE.

CHARLES SCRIBNER'S SONS. NEW YORK.

History of Religions. By George Foot Moore, D.D., LL.D.,
Professor of the History of Religion in Harvard University.
Cloth. Pp. xiv. 637. Price \$2.50 net.

This *History of Religion* is one of the invaluable International Theological Library series. The present volume treats of the religions of China, Japan, Egypt, Babylonia and Assyria, India, Persia (Zoroastrianism), Greece, and Rome (including the religions of the Empire). A second volume will be devoted to Judaism, Christianity, and Mohammedanism—three religions so intimately related in origin and history as to constitute a natural group.

Out of a vast and chaotic jumble of facts and fancies concerning the non-Christian religions, Dr. Moore has contrived to give a coherent and readable account. He has confined himself, as noted above, to a treatment of the religions of civilized people, who "emerge upon our knowledge in a relatively advanced stage of development, when compared with ancient or modern savages." These religions appear as natural polytheisms. "What lies behind them is unknown to history. But they carry on many survivals of prehistoric stage of culture, embedded in the ritual and myth of public religions, or as superstitions among the masses. At bottom they are all alike, being in fact entailed by remote ancestors. Such phenomena enable the historian to prolong his vision beyond the confines of history; in these survivals he recognizes antecedents and divine origins." The author further finds in these religions an essential unity in such things as cosmogony, in which they unify the creative power. The demand for unity in the moral order of the world also tends toward monotheism. Belief in immortality and in retribution demands of religion that it point out the way to something better beyond.

Compared with Christianity, the religions of even the greatest heathen nations are a pitiful illustration of the struggle of the soul after light when unaided by the Bible.

Dr. Moore has given his readers an excellent and reliable handbook, written from the objective standpoint of the true historian.

J. A. SINGMASTER.

THE LUTHERAN PUBLICATION SOCIETY. PHILADELPHIA.

Luther's Correspondence and other Contemporary Letters, translated and edited by Preserved Smith, Ph.D., Fellow of Amherst College. Vol. I. 1507-1521. Cloth. Pp. 583. Price \$3.50.

In his recent "Life and Letters of Martin Luther," Dr. Smith gives evidence not only of a true historic method, but also of a sympathetic spirit in his interpretation of the greatest of modern men. He presents Luther somewhat differently, and more personally than he usually appears in the scores of biographies which his wonderful life has called forth.

The method, aim and general content of the present volume are set forth in the preface as follows:

"By the great Ranke and his school the sources of history most esteemed were public documents—the treaty, the legislative act, the contract, the charter, the edict. There is now a reaction from this method. The memoir, the journal, the private letter are coming into favor again, if only as the necessary interpreters of the public act. But beyond this they are seen to convey a deeper psychological and personal meaning. The epistle, in particular, enjoys the double advantage of being written, like the public document, on the spot, and of revealing, like the memoir, the real inward attitude of an actor in the drama."

"The present work aims to set before the public the history, as told by the participants and eye-witnesses themselves in all the unreserve of private correspondence, of the most momentous crisis in the annals of Europe. It is impossible here to appreciate the importance of the Reformation; I have done it partially elsewhere, and hope to return to it in future. Suffice it to say that the revolution which goes by this name wrought an upheaval in the political, social and religious structure of Europe and prepared the ground for our modern civilization. Every element of the movement is reflected in these letters: the return to the Bible, the revolt from ecclesiastical abuse and from papal authority, the economic and social reform, the growing nationalism and awakening subjectivism. The launching of the *Ninety-five Theses* is described and their working on the minds of men portrayed; the summons of Luther before his ecclesiastical superiors first at Heidelberg and then at Augsburg, the great debate with Eck at Leipsic, the trumpet call to spiritual emancipation in the pamphlets of 1520, the preparation of the bull of excommunication and the burning of the same, and finally, as a

fitting climax, the memorable appearance of Luther before the Emperor and Diet at Worms, are set before our eyes.

In order to present faithfully all sides of the movement I have given not only the correspondence of Luther, but the most important letters relating to him by his contemporaries. Among the writers are the Popes Leo X. and Adrian VI., the Emperors Maximilian and Charles V., and many of the Princes, Spiritual and Temporal, of Germany. Humanists and artists are among the writers: Erasmus, Hutten and Dürer. The great Reformers are represented by Capito and Bucer, Cœcolampadius, Zwingli and Melancthon. Nor are the least interesting letters those of the Catholic champions, Aleander and Eck."

"But the dominating personality of this work, as in the age, is Martin Luther. To many the chief value of the book will be the revelation of his inward life. His early spiritual struggles, the things by which he profited and grew, his faith, his devotion to conscience and to truth as he saw it, and his indomitable will, stand out in his unconscious autobiography."

The translation is idiomatic, and has caught well the spirit of a racy correspondence. The translator's notes are very valuable and include explanations of allusions, corrections of mistakes, and short biographical notices of persons mentioned.

The justification of the present work is its intrinsic worth, as well as the fact that Luther's Letters have never appeared in English, except a small collection in 1908 translated by Margaret L. Currie.

The "Correspondence" will embrace two additional volumes which are promised before the 400th anniversary of the Reformation. There should be a large sale of the three volumes. Every English-speaking Lutheran minister ought to purchase them.

J. A. SINGMASTER.

The Knight in Grey. Marie E. Richard. Price \$1.25.

In "The Knight in Grey" Mrs. Richard has given us an interesting and convincing picture of Luther at the Diet of Worms and Luther at Wartburg Castle. She has studied her hero and his time thoroughly, and her story moves surely and smoothly. We see Luther in all his faith and courage and tenderness, we watch the great dream of his life developing, we are spectators of the splendor of the mediaeval court, we explore the mysteries of the great and romantic castle of his enforced imprisonment, we see the effect of this great soul upon high and low, prince and

peasant. Interwoven with the account of Luther is a fresh and beautiful love story. The young people of the Lutheran Church should be deeply grateful for this fine romance which is dedicated to them.

E. L. S.

STUDENT VOLUNTEER MOVEMENT, 600 LEXINGTON AVE., N. Y. CITY

The Continuation Committee Conferences in Asia, 1912-1913.

Cloth, Octavo, 488 pages. Price \$2.00.

The title is accurately descriptive, yet it can hardly give to the average reader an adequate conception of the contents of the book. He will ask, what is this Continuation Committee, and what the character and purpose of the conferences here reported?

Well, the Continuation Committee, composed of some forty or more representative and capable leaders of the world missionary forces, is the creation of the Missionary Conference held in Edinburgh in 1910. The task assigned to it is to carry forward the investigations begun by the eight commissions of that Conference, and thus to preserve and extend its influence. In pursuance of this duty, in so far as relates to missionary work on the foreign field, Dr. John R. Mott, Chairman of the Continuation Committee, projected and conducted a series of eighteen sectional, and three national conferences, in India, China and Japan. The territory covered by these conferences embraces the principal mission fields of Asia, and here about three-quarters of the inhabitants of the non-Christian world have their home.

Usually three days were given to each conference. We are assured that the members were chosen with much care, so as to secure the most capable and experienced leaders and workers, foreign and native, which the conference area could furnish. The program carried out in each instance was practically the same, and was based upon a series of questions relating to the outstanding problems, methods and needs of mission work, such as the occupation of the field, evangelization, the native Christian Church, training of missionaries, native Christian leaders, education and literature. The results arrived at by discussion, the combined judgment of these hundreds of earnest, devoted missionary leaders and workers, put into formal reports, as brief and yet comprehensive as possible, make up the content of this volume.

The reviewer has carefully read a number of these reports, and given less thorough attention to others. These reports are

not all of equal merit, and there is, necessarily, a good deal of repetition and sameness. They will not strongly appeal to the average layman. To those, however, charged with missionary administration in these and other lands, to candidates for the foreign field, to ministers, and to closer students of the subject, this volume will prove valuable. There is no other single volume which furnishes such a store of well considered and reliable information, and such trustworthy judgment concerning practically every important feature of mission work in these great lands. These findings represent the sober conviction of the men and women that are on the field, that are leading in the contest against the strongholds of heathenism, and the Church at home, whose representatives these men and women are, should heed the appeal that rings in these pages. We wish for this book the widest possible distribution.

L. K.

FUNK AND WAGNALLS CO. NEW YORK.

"New Standard Dictionary of the English Language." By Isaac K. Funk, D.D., LL.D., assisted by 380 Editors and Specialists. 3,000 pages, 7,000 illustrations. Printed on thick specially finished paper, and also on imported thin Bible paper. Issued in one or two volumes in thick paper, and in one volume in the thin paper. For price consult the publishers.

The New Standard is a truly monumental work in size, content and make-up. Whatever may have been true of any dictionary hitherto published, it is now true of the Standard that it is the finest single volume dictionary that has yet appeared in the English language.

The eminent Editor-in-Chief unfortunately did not live to see the completion of the famous dictionary, which has immortalized his name among lexicographers. We know not where his sepulchre may be, but we know where to look for his monument. It is no doubt true that many of his assistants were more learned than he; but for originality and for the broad conception of what a dictionary should be Dr. Funk takes his place alongside of Noah Webster, on whose work he made decided advances. We are glad to pay this tribute to a useful man, a distinguished Lutheran and a former parishioner of the writer.

The first thing that strikes the fortunate owner of the Stand-

ard is its splendid appearance in binding, printing and paper. We can hardly conceive of anything better in these respects. For our own use we prefer the thick paper, which is absolutely opaque and the leaves of which are more easily turned than the thin paper. Nevertheless, the thin paper edition has the advantage of being only half as thick and half as heavy as the other. We are especially pleased with the clearness and legibility of the printing, which is the same in all the editions.

The Standard is to be commended for its simplicity of arrangement. With the exception of an appendix of about 150 pages containing matters of secondary importance, all its vast fund of knowledge is alphabetically arranged, so that one does not have to grope here and there to find this or that.

The breadth of the matter is truly cyclopedic, covering everything in the range of human knowledge which can properly be brought within the scope of a dictionary in a single volume. The searcher will not often look in vain for information on any conceivable subject. The Standard is a library. It offers a liberal education. The man who will study it, or even only browse in it will enlarge his knowledge and his capacity for knowing.

The vocabulary is enormous, numbering 450,000 words, and so outnumbering, it is claimed, by 50,000 any other dictionary extant. These many, many words are all in use somewhere in our busy English speaking world, with its thousand employments and relations. And here in this great book is the key to every new or unfamiliar word.

The definitions are, as far as we have observed, just what they should be, showing evidence of scholarship and fine discrimination. The ordinary and commonest meanings of words are given first; then those less so. The synonyms and antonyms, for which the old Standard was famous are, of course, preserved and improved in the New.

There are many features of grouping and cross-reference, which indicate scientific order and purpose. There is nothing haphazard or uncertain in arrangement or treatment. It bears the stamp of reality. It reveals truths, facts, things, relations, as they are.

J. A. SINGMASTER.

GENERAL COUNCIL PUBLICATION HOUSE. PHILADELPHIA, PA.

Lutheran Landmarks and Pioneers in America. A Series of Sketches of Colonial Times. By William J. Finck. With an Introduction by Professor Elmer F. Krauss, D.D. Pp. 194. 5½ x 8. Price \$1.00.

This book is the republication of a series of nineteen sketches

which met with such favorable notice when they appeared in the columns of *Lutheran Young Folks* and *Lutheran Young People*. In the spirit of deep devotion to the Lutheran Church and sincere pride in our Lutheran heritage the author presents various aspects of the earliest history of our Church in this country. His material is the accumulation of years of research and study but his style is pleasingly personal and popular. With camera in hand the author has visited the scenes of the events he describes and his thirty-three full-page photographic illustrations of Lutheran Landmarks add greatly to the interest of his presentation.

Two of the sketches deal with the first faint activities of Lutherans in the frozen North and then in the wake of Henry Hudson. Six sketches have to do with the Swedish Lutherans on the Delaware. Four serve to introduce the reader to the Lutheran element among the Germans in Virginia and Pennsylvania and an equal number deal with the Salzburgers in Georgia. The last three sketches portray three stalwart Lutheran pioneers who helped very materially in laying the foundation stones of the American "Temple of Liberty."

This is a book of "firsts" and of other superlatives. Thus we learn about the first Lutheran minister who lived, labored and died in the New World (a Dane); about the first Lutheran minister ordained in America (a German); about the first Lutheran minister born in America (a Swede); and about the first Lutheran minister born, reared and ordained in America (a Dutchman). We are told about the thirty-six Danish sailors who were the first Lutherans known to have settled on the North American continent; about the first permanent Church organization among the German Lutherans of Pennsylvania; about the first regular pastor of the oldest German Lutheran congregation in America; about the oldest place of worship in Philadelphia; and about the oldest Lutheran Church in America still standing which has been continuously used for Lutheran services. Our attention is also directed to the first work translated into an Indian dialect; to the first theological book issued in the Lutheran Church of America; to the first Protestant orphanage in the colonies; to the only public edifice of colonial times remaining in the State of Georgia; to Germany's greatest gift to America; to the first Governor of Georgia; and to the Speaker of the first Congress.

Some new facts are discovered and recorded in this volume and these are not without value. But the chief merit of the book is its form of presentation and the excellent illustrations. A reading of the book cannot fail to beget an honest pride in the achievements of pioneer Lutherans in this country.

A. R. W.

GERMAN LITERARY BOARD. BURLINGTON, IOWA.

Handbook of Christian Truth. A guide for all that wish to know the way of salvation. By Rev. Howard C. Garvie, A.M., pastor of St. Mark's Lutheran Church, Atchison, Kansas. Pp. 144.

The Handbook is the product of a successful young pastor in winning and training young men for Christ. It deals with fundamentals and aims directly at man. The author does not shy at the old truths, but finds them the real present-day asset of the Church in its gripping contest with present evil. The purpose of the brochure is high, the plan simple and direct. Its field of usefulness is therefore real. For it points the way to successful parish work through a genuine teaching ministry: a line of procedure well worth while in this placid semi-social age.

The author's own view point, from a personal letter, because of its lucidity, I risk quoting:

"This book is really a pioneer effort. We believe it is a step into a new field. The old time revival is past, but its fruit is a spineless type of religion: the old time prayer meeting is fast passing away. The pastors over the field weary of attempting to find means to interest and hold their people for the latter, and realizing that something more than a mere hand-shake is necessary to equip the product of the former for intelligent service in the Church, are prepared, we believe, for just such a move as anticipated in this little hand-book. It appeals to us that the next great move will be in the direction of the Adult Class. We are spending no effort to prepare the child for future work in the Kingdom. But what about the man whom we win from the world who has no training in the great truths of God's Word? What sort of foundation is he to have upon which to stand? There is no Church to-day in Protestantism so well equipped as the Lutheran Church to make this move. This would be real Adult Extension work, and a work not by any means foreign to her custom, etc., of the past.

"The book which we have tried to place as a first effort in this direction, does not claim to cover the entire field of such a movement as indicated above. The time is here when the 'question and answer' form does not appeal to the average adult. This handbook simply aims to meet somewhat the need created by this condition. We could have made it larger. We could have added a chapter on the 'Church.' But with what we have said about the Church under the study of the 'Holy Spirit,' we be-

lieve the pastor would find no trouble in getting this subject well before his class.

"Then there is the man whom you can't get, either to Church or into an adult class. Into his hands this book can be placed, and upon a call from the pastor, a common ground exists for conversation relative to moral things, between them. These are the two ends anticipated in the book."

All in all the Handbook is a wholesome and happy effort, one of these straight-from-the-shoulder purposeful sketches which does real work.

V. G. A. TRESSLER.

THE METHODIST BOOK CONCERN. 150 FIFTH AVE., NEW YORK.

Christ and the Dramas of Doubt. By Ralph Tyler Flewelling.

Pp. XI-277. Price \$1.00 net.

This volume deals with one of the oldest and most difficult problems of human life and experience—the problem of evil. Indeed this furnishes the sub-title to the book, "Studies in the Problem of Evil." The author, however, approaches the problem, not directly and from the front, but by a flank movement, as it were. He takes up in turn for discussion, five of the great dramas of literature, and shows how the authors of these attacked the problem, and how and why they failed to solve it satisfactorily. These are *The Prometheus Bound* by Aeschylus, which is characterized as "The Struggle with an Impossible Theology;" the book of Job, which is called "The Struggle with the Mystery of Pain;" Shakespeare's *Hamlet*, or "The Struggle with the Problem of an Outraged Moral Order;" Goethe's *Faust*, or "The Struggle with the Problem of Redemption"; and Ibsen's *Brand*, or "The Struggle arising from the Failure of Spiritual Ideals."

Each of these great dramas is explained, analyzed and criticized in a very interesting, instructive and forceful way. The author's thought is logical and vigorous, and his style of writing is clear and attractive. The discussion is enriched also by many quotations from the writings of other great thinkers who have dealt with the same or kindred subjects.

The last two chapters are devoted to "The Problem in Modern Thought," and "Jesus of Nazareth and the Personal Solution," in both of which are many excellent things. The whole volume is well worth careful reading and study.

JACOB A. CLUTZ.

AUGUSTANA BOOK CONCERN. ROCK ISLAND, ILL.

Lutheran Home Missions. A Call to the Home Church. By
Rev. J. R. E. Hunt, B.D. Pp. 276.

Mr. Hunt is the author of two other books of a denominational character, "The Lutheran Sunday School Handbook," and "Interesting Information About the Lutheran Church."

In the book now under review he claims to be, and doubtless is, a pioneer. We know of no other volume of like character, nor indeed of any with which to compare it. He deserves all the more credit, therefore, for having undertaken the task, and for the thoroughness with which he has performed it. There is hardly any possible phase of our Home Mission work which is not taken up and discussed with great fullness, and with great sanity and wisdom.

The headings of the chapters, fourteen of them, give a good idea of the scope of the work. The first chapter consists of "A General Survey" of the subject. In this chapter we have the definition of Home Missions, and a discussion of some of the fundamental problems involved in carrying on the work. Chapter II discusses "The Basis and Object of Home Missions," the basis being found in the Old and New Testaments and the example of the Apostles, and the object being declared to be, to save souls, to build up the Church, to nationalize the Church in this country, to save the country, to strengthen Foreign Missions and to promote Inner Missions. Chapter III deals with "The Importance of Home Missions." This chapter emphasises especially the great field and the peculiar opportunity and responsibility of the Lutheran Church in this country. Chapter IV presents "The Field of Home Missions" in the different parts of the United States. Chapters V and VI have for their subject "The People for Lutheran Home Missions." They discuss the characteristics of the Germans and the Scandinavians especially, who make up so large a part of the specifically Lutheran field for Home Missions, and trace the history of the several waves of immigration in which so many millions of these people have come to this country. "The Relation of the Church to Home Missions" is the subject of Chapter VII, in which the responsibility of the pastor and the need for proper instruction of the people are strongly urged. Chapters VIII and IX deal with "Home Mission Forces" including under this head the organization of the Church for this work, Home Mission Boards, the General Superintendent, the Missionary Pastor, &c., &c. Chapter X explains the "Methods of Carrying on Home Mission Work" in the various general bodies. Chapters XI, XII, XIII, and XIV

contain a rather exhaustive study of the methods to be pursued in the actual work of organizing, conducting and developing mission churches. The specific titles are, "Beginning a Mission Congregation," "Securing Members," "Securing Lot and Building," and "Building up the Work."

Every Lutheran pastor should buy and read this book. It would be well if every lay member of the Church could be induced to read it. Especially should every Home Missionary make it a matter of careful study. It would be a good investment for the several Home Mission Boards to place a copy of it in the hands of every man who goes into the Home Mission work. It would give him an enlarged conception of his work, inspire him with new zeal and hope, and might save him from mistakes which often hinder the work and greatly increase its cost. The value of the book would have been greatly increased if the author had given, in foot notes, references to the books or articles from which the many quotations are taken.

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The Song of the Rose. By Hillis Grane. Translated from the Swedish by A. W. Kjellstrand. Pp. 313.

This is a novel which has for its *motif* a very sympathetic exposition of the great pietistic movement in Sweden, of a half century or more ago. The writer gives a striking picture of the formalism of many of the pastors of the State Church, the indifference and irreligion of most of the nobility and gentry, preceding this movement, and then of the great awakening among the peasantry, and of how this gradually worked its way up into the higher classes, and even into the pulpits of the established Church, so that in time it leavened and transformed whole communities, and even provinces.

The book takes its title, "The Song of the Rose," from a song which was very popular among the pietists and in which Jesus is presented as a rose which brings pardon, and peace, and comfort, and joy to the hearts of all true believers. The first and last stanzas of it are as follows:

"The sweetest, the fairest of roses
I've found. Amidst thorns it reposes.
'Tis Jesus, my one chiefest treasure,
Of sinners a Friend above measure.

"Though life's carking cares round me cluster,
Though sorrows their hosts round me muster,
Yea, e'en though my heartstrings Death sever,
My Rose, I will lose Thee, no, never."

The story turns on a love affair between a young Baron, Uno von Stedt, who is at first disposed to be rather wild and reckless, and even profligate, and Ringmor, the daughter of a neighboring Count Heine. The young lady early comes under the influence of the pietistic movement and realizes how impossible it would be for her to unite her life with a man so destitute of religion, and even of honor as her lover is apparently. Hence she asks to be released from her engagement to him. But eventually he also sees the error of his ways, and radically reforms, so that the obstacles to their marriage are removed. The story is well told. The translator has done his work well also. It is a good wholesome book, which no one can read without interest and profit. It would be well, especially for the young, if more books of this kind could be read, in place of the vicious sex-problem novels which are just now so popular in many of our magazines and on the news stands.

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